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हरे गम हरे गम गम गम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

There being no review column in the
'Kalyāṇa-Kalpataru', publishers and writers are
requested not to send books for criticism and review.

The Vālmiki-Rāmāyaṇa Number—X

December, 1972

1. Thus Prayed Saint Tulasidas.

The Vālmiki-Rāmāyaṇa

(Uttara-Kāṇḍa)

Book VII

Canto Number

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| 1. Great seers meet Śrī Rāma in the audience hall, his conversation with them and the questions he addresses to them. | 1907 |
| 2. Agastya discourses on the good qualities and Tapas of Pulastya and the origin of Viśravā. | 1910 |
| 3. Vaiśravāna's birth from the loins of Viśravā, his obtaining boons through Tapas and his residence in Lankā | 1913 |
| 4. A description of the race of Rākṣasas and the origin of Heti, Vidyutkeśa and Sukeśa | 1916 |
| 5. Description of the descendants of Mālyavān, Sumālī and Mālī, sons of Sukeśa. | 1918 |
| 6. Under the advice of Lord Śiva, the gods seek the help of Śrī Viṣṇu for the destruction of the Rākṣasas, they return reassured, the Rākṣasas usurp the region of the gods, the coming of Śrī Viṣṇu to help the gods. | 1922 |
| 7. The destruction of the Rākṣasas by Lord Viṣṇu, the survivors take to flight. | 1927 |
| 8. Mālyavān's fight and his defeat, retreat of Sumālī and other Rākṣasas into the nether world | 1931 |
| 9. The origin of Rāvana and others, their stay in Uokarna to perform Tapas (ascetic) | 1934 |
| 10. Rāvana and his younger brothers perform Tapas and obtain boons. | 1937 |
| 11. Kubera listens to the ultimatum of Rāvana, leaves Lankā at the command of his father and proceeds to Kaiḷāsa to live there. The Rākṣasas occupy Lankā and Rāvana is installed as its ruler. | 1941 |
| 12. The marriage of Śūrpanakhā, of Rāvana and his brothers and the birth of Meghanāda | 1943 |
| 13. Kumbhakarpa goes to sleep in the mansion built at the command of Rāvana, Rāvana's transgressions, Kubera sends a messenger to yell him up, the messenger is put to death by the enraged Rāvana. | 1947 |

31. Rāvana goes to Māhismati; unable to find its ruler, Arjuna, he takes a dip into the holy Narmada and offers worship to Lord Śiva. 2015
32. The flow of the Narmada gets intercepted by the arms of Arjuna; the heap of flowers collected for Rāvana's worship of Lord Śiva is swept away by the reversed current, the encounter of Rāvana and the other ogres with Arjuna; Arjuna captures Rāvana and bears him away to his city. 2019
33. Pulastya secures the deliverance of Rāvana from the bondage of Arjuna. 2025
34. Rāvana's humiliation at the hands of Vāli, Rāvana makes friends with him. 2027
35. The descent of Hanumān, he rushes against the sun, the planet Rāhu and Airāvata (the mount of Indra) even as an infant, he is rendered unconscious as a result of a stroke of lightning by Indra, the entire creation gets suffocated due to the displeasure of the wind-god, the gods under the leadership of Brahmā seek the presence of the wind-god to pacify him. 2031
36. After bringing Hanumān back to life, Brahmā and other gods grant boons of various kinds in his favour. The wind-god takes him to Añjanā. Due to a curse pronounced on him by some Rasi, Hanumān remains unconscious of his might. Śrī Rāma permits Agastya and other sages to depart after requesting them to be present at the sacrifice to be performed by Him. 2037
37. Śrī Rāma sits in court with his courtiers. 2043
38. Śrī Rāma grants leave to Kings Janaka, Yudhājit, Prataridana and others to proceed to their respective dominions. 2045
39. The princes send presents to Śrī Rāma, who after accepting them distributes them to His friends, the monkeys, the bears and the ogres, and they all happily sojourn with Him. 2048
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सर्वशक्तिं विधमयितुं महादिदेवपुरा

यत्पुण्यदम्भैर्भति महत्तं तत्रैव यत्पुण्यदम्भैः ।

दृग्मन्त्रे हि भद्राभोधेनिर्वाचनी

एतदेवम् सततमेव करुणं समस्तमनसां हृदि ॥

I adore Lord Hari, known by the name of Sri Rama, who is superior to and beyond all causes, whose *maya* holds over the entire universe including gods and Brahma (the creator) downwards to demons, whose presence leads positive life to the world of appearances,—even as the false notion of a serpent is entertained with reference to a rope—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence.

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

I adore Sri Rama, the Lord of Raghu's
line, whose limbs are as dark and soft as
blue lotus, who has Sita enthroned on
his left side and who holds in his hands
a mighty arrow and a graceful bow.

॥ श्रीगणेशाय नमः ॥

[illegible][illegible]

१) नमो भगवते वासुदेवाय ।

I would say that I have the delight of
the most beautiful form of an embryo.

The white ground form is an embossed
and is said to look as if it were

There are a lot of yellow birds

and appears as the head & two sides
of the body.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

... out has a pair of large lacunae.

... of

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[illegible]
$$k = \frac{1}{2} \left(\frac{1}{\mu_1} + \frac{1}{\mu_2} \right) \quad \text{and} \quad \mu = \frac{1}{2} (\mu_1 + \mu_2)$$

謝 啟 者 茲 將 本 報 刊 載 之 各 項 報 告 及 其 他 有 關 之 文 件 一 併 刊 出 以 便 閱 者 之 參 考 此 佈

제 1 조 (목적) 이 법은 「국립중앙도서관법」 제 22조 제 1항에 따라 설립되는 국립중앙도서관의 운영에 관하여 필요한 사항을 규정함을 목적으로 한다.

7. The first two rows of the matrix are identical, so the rank is at most 2. The first two columns are linearly independent, so the rank is at least 2. Therefore, the rank is 2.

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

the mine of compassion, the dispenser of all sins, appearing in a human form through His *maya*, the greatest of all gods knowable through Vedānta (the Upanishads), constantly worshipped by Brahmā (the creator), Śaṁbhu (Lord Śiva) and Viṣṇu (the serpent-god), the bestower of supreme peace in the form of final beatitude, place eternal, beyond the ordinary world of cognition, sinless and all-pervading.

रामं कामारिष्यं भारभयद्वयं कालमेषं
योगेन्द्रं शनमयं मुक्तिभिर्जितं मित्रं विजितं
मन्त्रादीनां सुराणां मन्त्राधिपतिं मन्त्राधिपतिं
वन्दे कन्दारवतं मन्त्राधिपतिं देवमुक्तिदाम् ॥

I adore Śeṭh Rama, the supreme Deity, the object of worship even of Śeṭh (Destroyer of Cupid), the Dispeller of the fear of rebirth, the lion to quell the mad elephant in the form of Death, the Master of yoga, attainable through immediate knowledge, the storehouse of good qualities, unconquerable, attributeless, immutable, beyond the realm of *maya*, the Lord of celestials, intent on killing the evil-doers, the only protector of the Brahmins, beautiful as a cloud laden with moisture, who has lotus-like eyes and who appeared in the form of an earthly king.

the form of an estimate which

I unhesitatingly voted for Hanna, a peace-loving, hard-working, and successful farmer, the son of a poor Irishman, who had made his money in the lumber trade, and who was now a wealthy man, and who was now a wealthy man, and who was now a wealthy man.

§ 2. The purpose of this act is to provide for the

श्रीमद्वाल्मीकीयरामायणम्

उत्तरकाण्डम्

प्रथमः सर्गः

Srīmad Vālmīki-Rāmāyaṇa

Book Seven

(Uttara-Kaṇḍa)

Canto I

Great seers meet Śrī Rāma in the audience hall, his conversation with them and the questions he addresses to them.

प्रातःकाले रामस्य गङ्गातटे कवे हुने । आज्ञासुमुखः सर्वे गरा प्रतिनिदिदुम् ॥ १ ॥
 वीशिसोऽथ वक्त्रलो गम्भी गम्भी एर च । रुचो मेवातिथः पुनः पूरुता दिति ये अतिताः ॥ २ ॥
 स्वस्त्यात्रेवक्ष भगवान् नमुचि । प्रमुचिन्मथा । भगवतोऽविध भगवान् सुमुखो विमुचिन्मथा ॥ ३ ॥
 आज्ञासुस्ते महाभगवा ये जिता दधिना दिशन् । नृपहृः करो भीष्म । कीमेय्य महावृषिः ॥ ४ ॥
 तेऽप्याज्ञासुः सदिप्या वै ये अतिता । पश्चिमा दिशन् । रणित् । वरुतोऽप्यात्रेविधामिन् । मगौतमः ॥ ५ ॥
 जमदग्निर्मगडास्तेऽपि गतायसथा । उदाच्या दिति ननैने निगमेर निराभिनः ॥ ६ ॥
 मग्यायैने महाभगवो गरस्य निवेशनम् । विष्टिताः प्रतिदारय्य द्वाताशनवप्रभा ॥ ७ ॥

यदेवाज्ञाविदुः

मनाशास्त्रविद्यादा ।

When Śrī Rāma had regained the kingdom, after the destruction of the Ākāsas, all the sages came to offer their felicitations to him. (1) Kanākika, Śavakṛita, Uṛṅgya, Gālava, Kṛiva, the son of Medhātithi—sages who reside in the eastern quarter, Śvastyātreya, the evered Namuchi, Pramuchi, Agastyā and along with Agastyā came he revered Atri, Sumukha, Vimukha,—sages who reside in the southern quarter, Nṛpaṅga, Keraṣa, Dharmya, the great seer

Kauśṛya, sages who reside in the western quarter, came attended by their disciples, Vasiṣṭha, Kāśyapa, Atri, Viśvāmitra along with Gautama, Jamadagni and Bharadvāja.—seven seers residing permanently in the northern quarter—all these high-souled personages with splendour like that of fire, versed in the Vedas and the Vedāṅga, deeply learned in the various Śāstras, arrived at the mansion of Śrī Rāma and waited for being announced by the door-keeper

दार्थ्यं प्रोवाच धर्मात्मा अगस्त्ये मुनिवन्द्यः ॥ ८ ॥

निवेशता दारपदेश्वर्यो वयमपि । प्रसिद्धास्तुर्गुणवन्तश्च वदन् ॥ ९ ॥

* Vasiṣṭha was already present in Avadhya as the family-priest and preceptor of the kings of Ikṣvāku's dynasty. He simultaneously existed in another form in the region of the Septaria. It is this latter who is spoken of as having arrived from that region on that occasion.

मर्मतः शरत्कालः प्रविशति मरुत्तमः । नवेद्वितशः सद्गुणो दशो धेनुमन्निः ॥१॥
 मः शमं हस्तः सद्गुणः पूर्वाचन्द्रमभ्युतिम् । अगस्त्यं कथयामास सप्तातमुरिततमम् ॥१॥
 भुजाः प्रतपन् मुनेर्लाक्षः शाल्यमूर्धमप्रभात् । प्रत्यगच ततो द्वाःस्थं प्रवेश्य कथयाम् ॥१॥

Asatya, the soul of righteousness and the lord of virtue, told the door-keeper, "Inform Rama that we, seers, have arrived." Soon after hearing the words of Asatya, the door-keeper, well-versed in the laws of right conduct, skilled in reading the minds of people, of good criticism, clever and courageous, rushed to the presence of Sri Rama, the

Great soul. (2-10) Seeing Śrī Rāma's
lustrous was equal to that of the full moon,
he informed him immediately of the
arrival of Agastya, the best of sages.
(11) Having heard of the arrival of
these sages, whose lustrous was equal
to that of the rising sun, Śrī Rāma asked
the door-keeper to allow them to enter
without their convenience. (12)

hat Ravana, the king of the Rākṣasas, was killed by you and we are able to see you victorious in the company of Sītā and of Lakṣmaṇa, your (half-) brother, who always promotes your interests, now we see you also, O virtuous king, in the company of your mothers and (other half-) brothers today. (19-20) The night-wanderers, Prahastā, Vikatā, Virūpākṣa, Mahodara, Akampana, the man hard to quell, were all killed by you by good fortune. (21) Kumbhākarna, than whom no one had greater dimensions, was, by good luck killed by you in battle. O Rāma ! (22) Tṛaśīrṣā,

Atikāya, Devāntaka and Narāntaka, those very powerful night-wanderers were also fortunately killed by you. O Rāma. (23) Kumbha and Nikumbha, the fierce-looking sons of Kumbhākarna, were also fortunately slain by you in battle. O Rāma. (24) Yuddhonmatta and Matta, comparable to Yama, the great slayer, the mighty Yajñakopa and the Rākṣasa named Dhūmrākṣa, these Rākṣasas, well-practised in Śastra and Astra (short and long range weapons), who were doing ghastly slaughter with arrows dreadful like Yama, were killed by you by good luck. (25-26)

दिष्टया त्वं राक्षसेन्द्रेण इन्द्रयुद्धमुपागतः । देवतानामवघ्नेन विषयं प्राप्तवानसि ॥ २७ ॥
 संख्ये तस्य न किञ्चित् तु गौणस्य परामवः । इन्द्रयुद्धमुप्राप्तो दिष्टया मे रागिहंतः ॥ २८ ॥
 दिष्टया तस्य महाशरो बाल्येराभिवाकतः । मुक्तः सुररिषेर्वारं प्राप्तम विजयस्तया ॥ २९ ॥
 अभिनन्दाम ते सर्वे मधुमेन्द्रजितो वरम् । अवघ्नः सार्वभूतानां महामायाधरो दुषि ॥ ३० ॥
 विस्मयस्त्वेव चास्माकं तं ध्रुमेन्द्रजितं हतम् । इत्थं पुण्यामिसां वीर गौणममयदक्षिणम् ॥ ३१ ॥
 दिष्टया वर्धमि काकुत्स्थ जयेनामिपरांगनं ।

"It was by good fortune that you came out victorious in the duel with the king of the Rākṣasas, who could not be killed even by gods. (27) That Ravana suffered defeat at your hands, is no great matter for surprise, but it is a matter for gratification that his son, who fought a duel (with you) was killed by you. (28) That you, O mighty-armed hero, obtained release from the Nāgapāśa (noose of snakes) of Indrajit, the enemy of gods, who rushed like Yama, and got the better of him, is really due to

our good luck (29) All of us offer our felicitations to you on hearing of Indrajit's death. We were indeed (agreeably) surprised to hear that Indrajit who employed great conjuring tricks, and who could not be slain by any being, was killed by you. This is indeed our good fortune. O hero, the slayer of the line of Kakutṣtha, the destroyer of your foe, that you have given us the gift of Abhaya (freedom from fear) which is both auspicious and kind, and have acquired fame through your victory."

ध्रुवा तु यत्नं तेन मुनीनां अस्मिन्मनम् ॥ ३२ ॥
 विस्मय परमं गत्वा रामः प्रहृष्टिपिच्छरेत् । मयास्तं कुम्भारं गरा च निष्ठाकम् ॥ ३३ ॥
 अतिरम्य महाशरीं हि प्रतपय रागिणम् । महेश्वरं ददाम च विष्णुञ्च च शङ्कम् ॥ ३४ ॥
 मधुमेन्द्रो च दुर्धरो देवतवनमस्तरो । अतिरम्य महाशरं हि प्रतपय रागिणम् ॥ ३५ ॥
 अतिशयं विस्मितो ध्रुवश्च च निष्ठाकम् । अतिरम्य महाशरं हि प्रतपय रागिणम् ॥ ३६ ॥
 वीरसो वै प्रभातेऽस्य हि वर वः पण्डितः । केन वा वन्द्येनैव सज्जदभिरुच्यो ॥ ३७ ॥
 राक्षसं यदि मया जेतुं न शक्यतामस्मि व । यदि हृष्टं न वेदुं दह्युं जेतुमिच्छामि वन्द्यम् ॥ ३८ ॥

his time in Tapas like his father. He was devoted to the observance of holy vows and good conduct. He treated all living creatures alike. (34)

Thus ends Canto Two in the Uttara-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Vaiśravaṇa's birth from the loins of Viśravā; his obtaining boons through Tapas and his residence in Lanka

अथ पुत्रः पुलस्त्यस्य विश्रवा मुनिपुंगवः । अचिरैरेव कालेन पितेन तपसि स्थितः ॥ १ ॥
 सत्यवाग्मीरशान् दान्तः स्वाध्यायनिरतः शुचिः । सर्वभोगेष्वप्यसक्तो नित्य धर्मरापणः ॥ २ ॥
 काला तस्य तु तद् वृत्तं भरद्वाजो महामुनिः । इदो विवर्षे भार्या स्वमुतां देवर्गिणीम् ॥ ३ ॥
 प्रतिपद्य तु धर्मेण भरद्वाजमुतां तदा । प्रजापतिश्चिन्तया मुदया श्रेयो हस्य निनिनाय ॥ ४ ॥
 मुदा परमया मुनो विश्रवा मुनिपुंगवः । स तस्यां वीर्यमग्नमन्य परमाहुतम् ॥ ५ ॥
 जनयामास धर्मतः सर्वैर्ब्रह्मगुणैर्हृतम् । तस्मिञ्जाते तु संदृष्टः स यभूव विनामहः ॥ ६ ॥
 दृष्ट्वा श्रेयस्करं मुनिं धनाप्यक्षो मरिष्यति । नाम चासाकरोत् प्रातः गार्ध देवर्षिभिन्नादा ॥ ७ ॥
 यस्माद् विश्रवलोऽप्यस्य गादयदा विश्रवा इव । तस्माद् वैश्रवणो नाम मरिष्यत्येव विभूतः ॥ ८ ॥

"The son of Pulastya, Viśravā, the best of sages, was soon engaged in Tapas like his father. (1) He was always bent on treading the path of righteousness and speaking the truth he was of good conduct, self-controlled, given to studying the Vedas, pure and unattached to every kind of sensual pleasure (2) Learning of his way of life, Bharadvāja the great sage, gave his daughter, Devavāmini (beautiful like a divine damsel) to Viśravā (in marriage). (3) Accepting Bharadvāja's daughter in the prescribed way he began to think of begetting a son with a mind seeking the

welfare of the people as well as with a view to promoting his spiritual welfare, (4) Filled with the highest joy, Viśravā, the best of sages, who knew what is right, begot of her a most wonderful son, possessed of valour and all the virtues of a Brahman. Divining on his birth his inclination to do good to the world and seeing that he would become the lord of wealth, the sage was highly pleased and then gave him a name in consultation with (other) celestial sages (5-7) They said, ' Since he is a son of Viśravā and resembles his father in every respect, he would be known (in course of time) as Vaiśravaṇa ' (8)

■ तु वैश्रवणस्य तपेनयतदा । प्रवर्तमानस्य मरिषः यद्वदतः ॥ ९ ॥
 तदाभ्रमदयस्य मुनिर्देव महात्मनः । वरिषे पश्ये धर्मं धनं हि यत्नतः ॥ १० ॥
 ■ वरिषे पश्ये तपस्यता महात्मनः । दन्तिने निनिरेवैवय मुनिरताः ॥ ११ ॥
 पूजे वरिष्याते स स विधिर्ब्रह्मवत् । ब्रह्मणे ब्रह्मण्ये निनिनयते ॥ १२ ॥

"Vaiṣṇava, of great income, then
 lived in a forest retreat (Tapovana)
 grew up like the lot by an offering.
 As the disciplined person was living
 in the forest, the thought occurred to
 him to reach practice the highest form
 of yoga, as it was the ultimate goal.
 He performed Tapas for thousands
 of years in a forest retreat. He

had subdued his senses by the
 discipline the Tapas that he performed
 was a very severe one. (11) At the
 end of a thousand years, he imposed
 on himself the discipline appropriate to
 the occasion and lived on water, then on
 air and then went without anything to
 live upon. (12) This thousand years for
 away like one year.

एवमुक्तस्तु पुत्रेण विजिता मुनिपुंगवः । वचनं प्राह धर्मज्ञ भृशतामिति सततम् ॥ २५ ॥
 दक्षिणस्योदधेर्स्तारे विकृत्यो नाम पर्वतः । तस्याग्रे तु विशाला सा महेन्द्रस्य पुरी यथा ॥ २६ ॥
 लङ्का नाम पुरी रम्या निर्मिता विश्वकर्मणा । राक्षसानां निवासार्थं यथेन्द्रस्यामरास्ती ॥ २७ ॥
 तत्र त्वं वस भद्र ते लङ्कायां नात्र संशयः । हेमप्राकारपरिक्ता यन्त्रसाम्रणमावृता ॥ २८ ॥
 रमणीया पुरी सा हि इतमवैदूर्यतोरेणा । राक्षसैः सा परित्यक्ता पुरा विष्णुभगवद्विदितैः ॥ २९ ॥
 हृत्प्या रक्षोगणैः सर्वै रसातलललं गतैः । हृत्प्या सम्प्रति लङ्का सा प्रमुत्तस्या न विद्यते ॥ ३० ॥
 स त्वं तत्र निवासाय गच्छ पुत्र यथासुखम् । निर्दोषस्तत्र ते वापी न वायमत्र कल्पन्ति ॥ ३१ ॥

'Thus addressed by his son, Viśravā, the best of sages, spoke as follows — 'Listen, O knower of dharma and the noblest of beings, there is a mountain by name Trikūṭa on the shores of the southern ocean, on its summit there is a charming city called Lankā, spacious like the city of the great Indra; it was constructed by Viśvakarmā for the residence of the Rākṣasas as Amrāvātī was for the residence of Indra. (25-27) Let all be well with you, my son. You may live there in Lankā without misgiving. That charming city has golden

fortifications and is surrounded by moats, it is well-equipped on all sides with mechanical devices and weapons, its portals are made of gold and cat's-eye gems, long ago it was deserted by the Rākṣasas who were afflicted with fear of Viṣṇu. (28-29) It is now free of the Rākṣasas, they having fled to the nether world, known as Rāsātala. That city of Lankā is now vacant and is without a ruler. (30) You may go there, my son, and live there, as it suits your pleasure. Your stay there will be quite happy and no harm will result to anybody.' (31)

एतच्छ्रुत्वा स धर्मात्मा धर्मिष्ठं वचनं विदुः । निराशयामास तदा लङ्का परामूर्धनि ॥ ३२ ॥
 नैश्वर्यानां महत्वेस्तु हृष्टैः प्रमुदितैः सदा । अनिरीक्ष्यैव कान्तेन मग्न्यूनां तस्य शासनात् ॥ ३३ ॥
 स तु तत्राप्यगन् प्रीतो धर्मात्मा नैश्वर्यतरंगैः । समुद्रपरिभाषां लङ्कायां विजितामराः ॥ ३४ ॥
 बाले बाले तु धर्मात्मा पुण्यप्रेम धनेभ्यः । अम्यालच्छद् विनीतामा विर मार च हि ॥ ३५ ॥
 देवगन्धर्वगैर्भिक्षुनृपयामोवृत्तिभूषितालयः ।

गमन्तिभिः सर्वे ह्यारमाश्रयन् विदुः समीपं प्रवर्षे तं रितारः ॥ ३६ ॥

एतान् धर्मप्राप्तवणे बालीरविवे अदिहन्ति रक्षस्ये दूरैव सतः ॥ ३७ ॥

"Hearing these most righteous words of his father, that Dharmātma then lived in Lankā, situated upon the crest of the mountain. (32) Soon, thanks to his (wise) administration, that city became full of thousands of ever contented and elated Nairṛtyas. (33) The son of Viśravā, the pious-minded lord of the Nairṛtyas, lived happily there in Lankā, which had the sea as its

moat. (34) From time to time the pious-minded lord of wealth, full of humility, went to his father and mother, on the Puspaka. (35) Praised by boys of gods and Gandharvas and with his abode adorned by the dance of celestial damsels, and himself glowing like the sun by its rays, the celebrated lord of wealth repaired to the presence of his father." (36)

Thus ends Canto Three on the Utters-Books of the *Garuda Purāṇa* of Vālmīki, the work of a Rṣi and the chief of...

Let those of you who said, 'We shall protect' become Rākṣasas and those of

you who said, 'We shall eat' become Yakṣas.' (12-13)

तत्र हेतिः प्रदेतिश्च भ्रातरो राक्षसशिरो । मधुकैटभमंकाशो बभूवुर्हिदमौ ॥ १४ ॥
 प्रदेतिर्धर्मिकमत्र तपोनगस्तमदा । हेतिर्दासकियापे तु परं यत्नमथाकरोत् ॥ १५ ॥
 स कालभगिनीं कन्या भयां नाम महाभयाम् । उदाहृद्देवतायां स्वयमेव महामतिः ॥ १६ ॥
 स तस्यां जनयामास हेती राक्षसपुंगवः । पुत्र पुत्रतां श्रेष्ठो विद्युत्केसमिति श्रुत्वा ॥ १७ ॥

"There were two brothers, Heti and Praheti, leaders of the Rākṣasas and the scourge of their enemies, rompers of Mādhu and Kaitabha. (14) Of them, Praheti, given to the practice of dharma, then repaired to a forest retreat used as a place for performing Tapas. Heti made great efforts to secure a wife (15)

Highly intelligent and indefatigable, he married on his own initiative the sister of Yama, Bhṛyā by name, who inspired great terror, (because of her being a sister of Kāla) (16) Heti, the best of Rākṣasas begot of her a son known as Vidyutkeśa, and came to be recognized as the foremost of those blessed with sons. (17)

विद्युत्केसो हेतिपुत्रः स दीप्तकेशमप्रभः । स्पर्शत महान्नालोपमस्य ह्यगमुजम् ॥ १८ ॥
 स यदा यौवनं भटमनुप्राप्तो निगाचरः । ततो दासक्रियां तस्य कर्तुं शरणाग्नः पिता ॥ १९ ॥
 मध्यादुदितरं मोक्ष्य मध्यातुल्या प्रमाकः । वरयामास पुत्रार्थं हेती राक्षसपुंगवः ॥ २० ॥
 अवश्यमेव दान्वा परमै भेति मज्जया । निन्तापित्वा मुता दत्ता विद्युत्केसाय शर ॥ २१ ॥
 मध्यायाननया लब्ध्वा विद्युत्केसो निगाचरः । शनैः स तथा गार्धो पीलोभ्या मयगमिर ॥ २२ ॥

in majesty to Sandhyā (herself) (20) Thinking that her daughter had necessarily to be given to another, Sandhyā gave her away (in marriage) to Vidyutkeśa, O Rāghava ! (21) Having secured (Śilakaṣāṅkatā) the daughter of Sandhyā, Vidyutkeśa, the said Rākṣas, revellied with her as Indra does with Paulomī (22)

"Vidyutkeśa, the son of Heti, who was of great lustre like the blazing sun, grew up as a lotus in the midst of water. (18) When that Rākṣasa attained blooming youth, his father exerted himself for getting him married (19) Heti, the best of Rākṣasas, forthwith selected for his son, the daughter of Sandhyā, equal

in majesty to Sandhyā (herself) (20) Thinking that her daughter had necessarily to be given to another, Sandhyā gave her away (in marriage) to Vidyutkeśa, O Rāghava ! (21) Having secured (Śilakaṣāṅkatā) the daughter of Sandhyā, Vidyutkeśa, the said Rākṣas, revellied with her as Indra does with Paulomī (22)

बेनविराज वाजेन शम आलकटकश । विद्युत्केसाद् गर्भमार पनयति शिरां गत् ॥ २३ ॥
 ततः सा गृधरी गर्भे पनयन्ममप्रभम् । ममरुत्तर स सा गर्भे विद्युत्केसागर्भिणी ॥ २४ ॥
 प्रपृता मन्दरं गत्वा गङ्गा गर्भमिराजिजम् । उग्रहस्तु तदा गर्भो पनयज्जन्ममवतः ॥ २५ ॥
 रेने तु गर्भे पतिना विमृष्य मुनमायजम् । निषादास्ये स्वर मुष्टि दग्धे शनैर्नदा ॥ २६ ॥
 तथोत्पृष्टः स तु शिशुः शरदर्शनमनुतिः ।

"In course of time, O Śrī Rāma, Śilakaṣāṅkatā thereupon conceived a child through Vidyutkeśa even as a mass of clouds would draw water from the ocean (23) The Rākṣas repaired to the slopes of Mount Mandara and gave birth to a son, brilliant like lightning, even as Godless Ganga delivered the offspring (of Lord Śiva)

released by Agni. Desiring to revel with Vidyutkeśa, she delivered the child and revellied with her husband, forgetting all about her own child. Deserted by her, the baby then rumbled like a cloud (24-25) Putting the fist into the mouth itself, the child left by her, who was equal in lustre to the autumnal sun, finally cried (26)

ततो वृषभाम्पाय पार्श्वे भट्टिः शिर । वज्रमेव हन्तुं ये वृषा इदं शनयन् ॥ २७ ॥
 अपरपुंसो भार्ये इदं तं शनयन् ॥ शरपट्टकं पार्श्वे मरुद्विगुप्तम् ॥ २८ ॥

श्रीशिवेनमन् पुत्रान् राक्षसान् राक्षसाधिपः । त्रयो लोका इवाव्यग्राः स्थितास्तत्र इवामयः ॥ ७ ॥
त्रयो मन्वा इवात्युग्राव्यो योरा इवामयाः । त्रयः सुतेऽस्य सुताश्चेतामिसमनेजवः ॥ ८ ॥
विद्वद्भिर्गमंस्तत्र व्याधयोपेक्षिता इव ।

"In course of time, O Rāghava, Sukeśa, the lord of the Rākṣasas, begot three sons, the ogres Mālyavān, Samāli and Māli, the last of whom was the foremost among the strong and who were equal in lustre to the three fires, and all the three of whom were compeers of Lord Śiva. The three sons remained steady like the three worlds, were bright as the three (sacrificial) fires, powerful like the three

strengths (of rulership, strenuous effort and counsel— प्रयुशक्ति, वृत्तादशक्ति and मन्त्रशक्ति or the three Vedas) and formidable like the three kinds of diseases (arising from derangement of the three humours of the body, viz. wind, bile and phlegm). The three sons of Sukeśa, who were bright as the three (sacrificial) fires grew up like diseases that have been neglected.

यस्यप्राप्तिं पितुस्ते तु जात्यैश्वर्यं ततोपलब्धम् ॥ ९ ॥

तपस्तप्तुं गता मेरु भ्रातरः इतिनिश्चयाः । प्रयुष्य निधमान् योरा राक्षसा नृपगत्तम ॥ १० ॥
विचिह्नन्ते तयो योर गर्वभूतभयावहम् । मयाज्ञं वामोर्गेनैवमोर्भिर्भुवि तुल्यैः ॥ ११ ॥
मन्तायन्तस्त्रीहोवाञ् मदेयानुस्मातुपान् । ततो विभुभनुरात्रो विमानरमाभिः ॥ १२ ॥
सुतेऽपुत्रानामन्वय यदोऽस्मीत्यभात । ब्रह्मार्पं वरद शान्ता केन्द्रेदेवगोर्हृतम् ॥ १३ ॥
ऊचुः प्राङ्मलयः सर्वे धेपमाना इव हुमाः । तपसाऽऽराधितो देव यदि नो दिशमे वरम् ॥ १४ ॥
अत्रेयाः शशुहन्तारमन्यैव विगर्जयिष्येनः । प्रभक्तिष्यो भयमेति परस्परमनुमताः ॥ १५ ॥
एवं भविष्यथेयुस्तस्मा सुतेऽतनयान् विभुः । न ययौ ब्रह्मलोकाय ब्रह्मा ब्राह्मणमन्वयः ॥ १६ ॥

"Knowing that by dint of his Tapas their father had secured boons as well as rulership, the three brothers repaired to Mount Meru determined to perform Tapas. Having adopted formidable rules of conduct, O jewel among the rulers of men, the aforesaid ogres practised horrible austerities which proved to be a source of terror to all created beings. Through austerities combined with truthfulness, straightforwardness and self-control and rare in the world, the Rākṣasas, O best of kings, caused unrest to the three worlds inhabited by gods, Asuras and human

beings. Then Lord Brāhmā came seated in an excellent aerial car and addressing the sons of Sukeśa said, 'I have come to grant boons'. Knowing Brāhmā, surrounded by hosts of gods, including Indra, to have come to grant boons, all the three, shaking like trees said with folded hands— 'Tropituated by our Tapas, O Lord, if you deign to grant us boons, let us become invincible, the scourge of our foes and also long-lived, let us also become powerful and full of love for one another.' (1-15) Having said to the sons of Sukeśa, 'You shall become all this', Lord Brāhmā, kind to Brāhmanas, repaired to Brāhmaloka. (16)

यः हव्या तु ते सर्वे यम शविषागमदा । सुगुह्यान् प्रहर्षन्ते वरदानमुनिर्गताः ॥ १७ ॥
तेरप्यमानास्त्रिदशा मर्त्यिषा मन्त्रिणाः । शान्तं नमस्कृत्य निगन्ता वया नराः ॥ १८ ॥
अथ ते विषयार्थं दिग्भिना वरमनुदन् । ऊचुः श्वेयं मृदा मन्त्रा मन्त्रिणः ॥ १९ ॥
औशसेहोवयस्य मरुतामन्त्रिणः । वरदं भवते देवत वरदंभिः ॥ २० ॥
अमतामनि तावत् सर्वं वरं वरं वरमने । दिग्भन्तुमन्त्रिण देवं मन्त्रिणः वा ॥ २१ ॥
मरीचकदमस्तं वरं न विदुः मरु ।

"Having obtained the boons and free from fear by reason of them, all the (three) Rākṣasas went about harassing the gods and demigods. O Śrī Rāma" (17) Tormented by them, the gods, along with the sages and the Cāturas, did not find a remedy any more than those cast in hell. (18) Highly rejoiced, the Rākṣasas in a body then approached the foot of

O jewel among the Rāghvas, and said: (19) "You alone build abodes, according to their heart's desire, for the gods, full of valour, lustre and strength by virtue of their spirituality. (20) To him, O highly intelligent one, build an abode for us also. On the slopes of Mount Himavān, Meru or Mañdara erect for us a splendid house like the

maidens, whose faces were beaming with joy like the full moon, in the order of their seniority in age, in marriage to the three Rākṣasas (31-33) The highly fortunate maidens were given by their mother at a

time when the asterisk Uttarā-Phālgunī was visible. The sons of Sukeśa being married, revelled with their wives as do the immortals (gods) with Apsarā women (celestial nymphs), O Rāma !

ततो मातृवक्तो भार्या सुन्दरी नाम सुन्दरी ॥ ३६ ॥

म तस्यां जनयामास यदपत्यं निबोध तत् । यद्रूपधिरूपाजो दुर्मुखश्चैव राक्षसः ॥ ३६ ॥

सुमन्त्रो यमरोरध मतोऽम्बती तथैव च । अनन्तं कामयन् कन्या सुन्दरीं राम सुन्दरी ॥ ३७ ॥

सुमालिनोऽपि भार्याऽऽसीत् पूर्णचन्द्रनिभानना । नाम्ना केतुमती राम प्रान्नेभ्योऽपि मरीचिणी ॥ ३८ ॥

सुमाली जनयामास यदपत्यं निगान्तः । केतुमत्या महाराज तन्निबोधानुरूपंशः ॥ ३९ ॥

प्रह्मोऽकम्पनश्चैव विकटः कालिरामुपः । धृष्टाक्षश्चैव दण्डश्च सुवार्धश्च महारजः ॥ ४० ॥

गहादिः प्रमदश्चैव भावगणेश राक्षसः । राका पुण्डरीका चैव कैकयी च सुनिर्मिताः ॥ ४१ ॥

कुम्भीनमो च हत्येते सुमानेः प्रवराः स्मृताः ॥ ४२ ॥

मानेऽनु वसुधा नाम गन्धरी रूपशालिनी । भार्याऽऽसीत् पद्मरात्री स्वप्नी यतीरोरमा ॥ ४३ ॥

सुमानेऽनुजनम्या जनयामास यत् प्रभो । अन्य कथयामास तु मया त्व गृणु गतर ॥ ४४ ॥

अनन्तश्चानिरक्ष्यैव हरः सम्पातिरेव च । एते विधीयन्ताम्या मानेयास्ते निशानराः ॥ ४५ ॥

"Learn from me about the children that Mālyavān begot of his wife, the beautiful Sundarī. They were Vajramustī, Virūpākṣa, the Rākṣasa Durmukha, Suptaghaṇa, Yajñakopa, Matta and Unmatta. Of Sundarī, O Rāma, there was also born a beautiful girl by name Ambā (34-37) Sumālī's wife, Ketumatī by name, too had a face beaming like the full moon, and who was dearer to him than his life. O Rāma (38) Learn from me, O monarch, about the children that Sumālī, the Rākṣasa, begot of Ketumatī in order of their seniority, (39) Prabasta, and Akampana, Vikāṣa, Kālikāmukha and Dhūmrākṣa and Panda, Supārśwa of

great strength, Saphradī and Praghaṇa and the ogress Bhāskarna, and the girls Rākā, Puspokātā, Kaikaśa and Kumbhināśa of bright smiles were the children of Sumālī (40-43) Mālī's wife was Vasudā, a Gandhrya lady. She was lovely and her beautiful eyes resembled the petals of a lotus. She compared with the best of the female attendants of Kubera (43) Listen, O King Rāma, to what I say about the children that Sumālī's brother begot of her (44) (They were) Ambā and Ambā, Hara and Sampatī. These Rākṣasas, the sons of Mālī, were the ministers of Vibhīṣana. (45)

तस्य तु ते राक्षसपुत्राश्चो निराचरैः पुत्रजैश्च । गन्धराः ।

सुगन्तं महेन्द्राभिनववत्सलं बहुरिधे लज्जु बहुरिधेऽभिः ॥ ४६ ॥

अगर्भं धमन्तोऽनिरादु दुरासदा स्तेनु मनुजनिजपुत्राः ।

यमप्रदन्तादपि मरीचा भेदा हनुविपुला प्रमदहारा मदा ॥ ४७ ॥

हन्तव्ये धर्मदण्डाणां बलैर्हन्तव्ये अस्त्रैर्हन्तव्ये रजस्रहन्तव्ये च ॥ ४८ ॥

"Surmounted by eight-horns and hundreds of feet, these three little animals the Rākṣasas, who had grown haughty by reason of the reverence to which, harassed

these gods including Indra, the Devas, the Nāgas and the Yekas (48) flaming about the world like the wind they were unapproachable in battle they were as

"Spoken to in these words by all the gods, Lord Śiva, the god with matted locks, who had some consideration for Sukeśa, said to the host of gods:—(9) 'I will not kill them as the said ogres are exempt from death at my hands, but I shall advise you as regards the person who will surely kill them. (10) With this purpose in view, O Great seers, go and

seek refuge' in Viṣṇu and the said Lord will kill them.' (11) Then greeting Maheshwara with a shout of victory, they, who were afraid of the Rākṣasas, came to the presence of Lord Viṣṇu. (12) Paying obeisance and praising the Lord who holds the conch and the discus, in a voice full of awe, they spoke the following words with regard to the sons of Sukeśa —(13)

सुकेसात्मनेयैश्च त्रिमूर्तेनाप्रियंनिमैः । आक्रम्य वरदानेन स्थानान्यपहृतानि नः ॥ १४ ॥
लङ्का नाम पुरी दुर्गा विकृतशिवरे स्थिता । तत्र स्थिताः प्रवाञ्चन्ते सर्वान् नः क्षणदानराः ॥ १५ ॥
म स्वमस्तद्विस्तार्य जहि तान् मधुसूदन । शरणं त्वां वयं प्राप्ता गतिर्भव सुरेश्वर ॥ १६ ॥
चरुकृतास्तकमलान् निवेदय यमाय वै । मयेष्वभयदोऽस्माकं नाव्योऽस्ति भवता विना ॥ १७ ॥
राक्षसान् समरे हृष्टान् सानुवन्धान् मदोद्धतान् । नृद त्व नो मयं देव मोहादपिब भाकरः ॥ १८ ॥

'O Lord, by reason of the boons granted to them, the three sons of Sukeśa, resembling the three fires, have usurped our places after invading them. (14) There is a city, Lankā by name, situated on the crest of Mount Trikūṭa, which is difficult of access. The Rākṣasas settled there are harassing all of us. (15) O Lord Madhusūdana, we have taken refuge in You; as such be our saviour and kill them

for our good, O Ruler of gods ! (16) O Lord, excepting You there is surely none else who will grant us protection in times of danger, with Your discus tear the lotus-like faces of these haughty Rākṣasas who are full of enthusiasm for war and give them as a gift to Yama along with their followers and remove our fear as the sun melts the frost.' (17-18).

हयैश्च दैवदैवतो देवदेवो जनादनः । अभय भयदोज्जीता दत्ता देवातुराव ॥ १९ ॥
मुकुटं राक्षसं जाने ह्यपानवरदर्शितम् । तादृशास्तनवाङ्गानि देवा ज्येष्ठः न मानवान् ॥ २० ॥
तानहं समतिश्रान्तमर्षादान् राक्षसाधमात् । निहनिष्यामि सकृदः मुग भवा विजयाः ॥ २१ ॥

"Thus spoken to by the gods, Janārdana, the adored of gods, the source of His foes, granted protection to the heavenly beings and said—(19) 'I know the ogre Sukeśa who has grown arrogant by reason of the boons granted to

him by Śiva. I know his notorious sons also, of whom the said Milyāvan is the eldest. (20) Getting infuriated I will kill these despicable Rākṣasas, who have transgressed all propriety. O gods, be free from worry.' (21)

हयुवास्ते मुगः सर्वे विष्णुना प्रभविष्णुना । वरावचं दयुर्दृष्टः प्रपन्नो जनार्दन ॥ २२ ॥
विष्णुनां समुद्योगं मात्स्यवन्तु निराकरः । भुक्ता तौ भ्रात्रो वीरविद वचनमर्षिन् ॥ २३ ॥
अमरा क्षयश्चैव संगम्य विह्वलाश्चरा । वल्लभ्य पराजयन् हृद वचनमब्रुव ॥ २४ ॥
मुकेसात्मनया देव वरदानवलेद्धना । वरान्तेऽस्मिन् मधुसूदना धैर्यवानः परे परे ॥ २५ ॥
राक्षसेभिर्भूताः स्मो न लङ्काः स्म प्रजग्धे । हवेषु लब्धुं सकृन्मम मरुत्वेन दुर्गममन् ॥ २६ ॥
तदस्माकं विस्तार्य जहि तान् विजेयत । राक्षसान् हृष्टान् देव प्रहृष्टा व ॥ २७ ॥
हयैश्च विद्वदैकतो निदम्यन्वसमुदगः । शिगः वरं व धुनय हृद वचनमर्षिन् ॥ २८ ॥
अख्या मम ते देवः मुकेसात्मनः परे । मय दृक् प्रहसन्ति वल्लभ्यैर्निहिन्यथैः ॥ २९ ॥

सोऽप्यै चम्यदागनिः दीनतमा जनार्दनः । हस्तिर्नागयः भीमाचार्यं तं प्रत्यय ॥ ११ ॥
हृष्टतम्य ते मन्त्रं दानरिम्भिताय च । नागपन्थायं प्राप्य तस्मै गर्गे नरोदय ॥ १२ ॥

"Having been assured thus by the All-powerful Lord Viṣṇu, the gods praised Janārdana and left for their respective places full of joy. (22) Having heard of the move of the gods, Māliyaṇa, the Rākṣasa, spoke as follows to his aforesaid heroic brothers — (23) 'The gods and scern, seeking our destruction, addressed in a body, the following words to Śaṅkara 'O Lord, the fierce-looking sons of Sukeśa, grown haughty and arrogant by reason of the boons granted to them, torment us every now and then. (24-25) O Lord of living beings, we are overpowered by these Rākṣasas for fear of these wicked ones we are unable to resist in our

foremost of destroyers, kill these Rākṣasas for our good and consume them as just a reer (Humkār)' (26) Listening to these words of the gods, the Slayer of Andhaka, shaking his right hand, spoke the following words — (27) 'O gods, these sons of Sukeśa are cut from death at my hands in war. I shall advise you as regards the persons who will surely kill them. (28) Seek refuge in Him, the glorious Janārdana, who holds in His hands the discus and the club, wears a yellow garment and whose name is known as Hari and Nārāyaṇa' (29) Receiving this advice from Him, the gods paid obeisance to the son of Kāma (Kṛṣṇa) and reaching the abode of Nārāyaṇa

देवसागरमशोक्यं शस्त्रैः समग्राण्य च । जिता द्विपो ह्यप्रतिमानजो मृत्युकृतं भयम् ॥ ४१ ॥
 नारायणश्च रुद्रश्च शक्रश्चापि यमस्तथा । अस्माकं प्रयुजे स्थातुं सर्वे विष्मतिं तदा ॥ ४२ ॥
 विष्णोर्द्वैपस्य नारुयेव वारुणं रात्र्यनेवर । देवानमेव दोषेण विष्णोः प्रनलितं मनः ॥ ४३ ॥
 तस्मादद्यैव सहिताः सर्वेऽन्योन्यसमाहृताः । देवानेव जितांगामो येभ्यो दोषः समुत्थितः ॥ ४४ ॥

"Hearing these words" of Mālyavān, Sumālī and Mālī spoke to their elder brother even as the Āśvins speak to Indra:—(39) 'We have studied the Vedas, have performed acts of charity and the Vedic sacrifices. We have safeguarded our wealth; we have obtained a long lease of life free from disease. We have dharma installed in our life. (40) The sea in the form of gods, which was incapable of being disturbed has been penetrated by our

missiles, unequalled foes have been conquered. There is no fear of death for us. (41) Nārāyaṇa and Rudra and Indra, and Yama—all of them are always afraid of standing in front of us. (42) O Lord of Rākṣasas, Viṣṇu has no cause for quarrel with us, his mind has been poisoned only by the crookedness of gods (43) Therefore let us all even now join together and, guarded by one another, kill the very gods from whom enmity has started.' (44)

एवं सम्मन्य वलिः सर्वेनैव समाहृताः । उग्रोऽगं धोरित्वा तु सर्वे नैर्ऋतपुंगवाः ॥ ४१ ॥
 युद्धाय निर्ययुः क्रुद्धा जम्भुजादयो यथा । इति ते राम सम्मन्य गतौर्गतेन राक्षसाः ॥ ४२ ॥
 युद्धाय निर्ययुः सर्वे महाकाया महाबलाः । सन्देहोऽगौरेष्वैव हयैश्च करिणैर्नमैः ॥ ४३ ॥
 खरैर्गोमिथैश्च शिशुमारैर्भुजंगमैः । मकरैः कच्छैर्मनैर्द्विगैर्गवहोरमैः ॥ ४४ ॥
 भिरिष्यैर्प्रैर्वारैश्च सुमरैश्चमरैरपि । त्यक्त्वा लङ्कां गत्वा सर्वे राक्षसा वल्गवित्वाः ॥ ४५ ॥
 प्रयाता देवलोकाश्च योद्धुं देवानघत्रयः । लङ्काविरयं दृष्ट्वा यानि लङ्कालयान्यथ ॥ ४६ ॥
 भूतानि भयदर्शानि विमनस्कानि सर्वराः । रथोत्तमैश्चमनाः शनतोऽप्य सहसराः ॥ ४७ ॥
 प्रयाता राक्षसाङ्गणैः देवलोकां प्रयन्तः । राक्षसामेव मांशेन देवाण्यपचरन्तुः ॥ ४८ ॥

"Having taken counsel in this manner, all those strong leaders of the Rākṣasas, like Jambha, Vīra and others, followed by all their troops and proclaiming their intention, sallied forth for war in anger. Having thought thus, O Rāma, all the said Rākṣasas of huge bodies and immense strength, set forth for war with all preparations. Leaving Lankā, all the Rākṣasas, the enemies of gods, in the pride of their strength, proceeded towards the abode of gods to wage war followed by chariots, elephants, horses. Like

as elephants, mules, cows, camels, Śīsamāras (dolphins), snakes, alligators, tortoises, fish, birds, huge as Garuḍa, lions, tigers, boars, varieties of deer known as Samāra and Chāmara. Other living beings, who were residing in Lankā, foreseeing its destruction and apprehending danger, then became sad. The Rākṣasas in their hundreds and thousands soon set out collectively in the best of chariots towards the realm of gods with determination. The gods also went out through the same passage as the Rākṣasas (45-52)

भीमाशैब्यनरिशम्भुश्चालाशम्भुश्च । उग्रश्च राक्षसेन्द्राणामन्यतः सर्वपुंगवः ॥ ४९ ॥
 अश्वनिर्गन्धर्वश्च वृक्षपुङ्गवश्च । केयश्च सुदृढोऽप्यश्वमेधश्चान्यतः ॥ ५० ॥
 अहताङ्गश्च विप्रश्चान्तो घनजम्बवश्च । दन्तश्च शिखण्डश्च दण्डश्च शैलश्च ॥ ५१ ॥
 नागानन्दश्च भृङ्गश्च हयश्च । कपयश्च । एतश्च महाबलश्च दन्तश्च शैलश्च ॥ ५२ ॥
 शङ्खपादश्च शिखण्डश्च । शङ्खपादश्च । शङ्खपादश्च । शङ्खपादश्च । शङ्खपादश्च ॥ ५३ ॥
 शङ्खपादश्च शङ्खपादश्च । शङ्खपादश्च । शङ्खपादश्च । शङ्खपादश्च । शङ्खपादश्च ॥ ५४ ॥

Torrents, both terrestrial and celestial, ordained by Yama and indicating the impending danger distinctly arose suggesting the destruction of the Rikshasas. (53) Clouds rained bones and hot blood; the oceans transgressed their limits and mountains rocked. (54) Creatures roaring like thunder raised yells resembling a horse-laugh and fierce-looking she-jacksals,

emitted piercing howls. (55) The elements appeared to be dissolving as if were in after another, and a huge circle of yellow spitting forth flames through their mouths were hovering like Death over the Rikshas bones. Red-footed pigeons and swans flew with speed. (56-57) The crows cawed aloud, the cats growled and the elephants etc. too trumpeted at that very spot.

उत्तमंमलनदयः यथा वन्द्यः ॥५८॥

वन्दे न निरिणे मृदुनामदयः । मायाम्भुवानी व मायी व मुमदयः ॥५९॥

मुमदयः मायाम्भुवानी वन्दे इव यथा । मायाम्भुवानी वन्दे मायाम्भुवानी ॥६०॥

मायाम्भुवानी वन्दे यथा । मायाम्भुवानी वन्दे मायाम्भुवानी ॥६१॥

उत्तमंमलनदयः यथा वन्द्यः ॥६२॥

the Śārngā bow and the sword, and
 fastening His belt as well as His splendid
 sword, the lotus-eyed Lord set out at
 once to bring about the destruction of
 the Rākṣasas. (64-66) Mounting
 on the back of Garuḍa, the dark-
 complexioned Hari, clad in yellow, shone
 like a cloud with a streak of lightning on
 the peak of Mount Meru. (67) Holding the
 lotus, the sword, the bow and the conch in
 His hands, the Lord, the enemy of Asura
 hordes, duly arrived, His praises being
 sung by Siddhas, gods, Rṣis, Mahoragas

(huge serpents), Gandharvas and Yakṣas.
 (68) By the wind arising from the
 flapping of Garuḍa's wings a portion of
 the Rākṣasa king's army was blown away,
 their banners whirled and their weapons
 slipped (from their hands), the said
 army of the king of ogres shook like the
 crest of a blue hill with its crags displaced.
 (69) The Rākṣasas in their thousands
 surrounded Viṣṇu and attacked Him with
 sharp excellent weapons daubed with
 blood and flesh, and resembling the fire
 arising at the end of the world-cycle. (70)

Thus ends Canto Six in the Uttara-Kāṇḍa of the glorious Rāmāyana of Vālmiki,
 the work of a Rṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The destruction of the Rākṣasas by Lord Viṣṇu; the
 survivors take to flight.

माययगिरि ते ह गन्तो यक्षलानुदाः । अर्दयन्तोऽन्तर्येण वनेगेतदिममुदाः ॥ १ ॥
 श्यामवदातस्तैर्विष्णुर्नीलैर्नक्षत्रोत्तमैः । हृतोऽङ्गनगिरिवायं वर्णमयैः ययोपरैः ॥ २ ॥
 यक्षमा हव वेदारं मयका हव पादभ्यम् । ययामृतपदं दंया मया हव वर्णम् ॥ ३ ॥
 तथा रक्षोयनुमुक्ता वज्रानिलमनोदयाः । हरि निमन्ति स तय क्षेत्रे हव निरपरे ॥ ४ ॥
 स्वन्दनैः स्वन्दनगता गवैश्च गजानुधगाः । अश्वगेहान्पारैश्च पाशान्धाम्यरे म्रिताः ॥ ५ ॥
 राक्षसेन्द्रा गिरिनिभाः धारैः शक्त्युहितोमरैः । निरन्ध्रान् हरि वदुः प्राणायाना हव दिक् ॥ ६ ॥

"Just as clouds lash hills with a
 downpour, even so the Rākṣasa border,
 making a terrific noise, attacked with their
 volleys of missiles Nārāyaṇa, who stood
 like a hill. (1) The bright though dark-
 complexioned Viṣṇu was surrounded by
 those sable-looking jewels among the
 Rākṣasas like a hill of antimony by the
 pouring clouds (2) The arrows shot from
 the bows of the Rākṣasas, with the speed
 of the thunderbolt, the air and mud,
 entered into the body of Viṣṇu as locusts
 rush into paddy fields, moths into the flame.

bees into a pot containing honey,
 crocodiles into the sea and the worlds
 into Viṣṇu at the time of the
 deluge. [3-4] Huge as mountains, the
 Rākṣasa chiefs, sitting in chariots, or
 riding on elephants, or on horses suffocated
 Viṣṇu respectively from their chariots,
 elephants and horses as also the foot-
 soldiers starting in air by means of arrows,
 javelins, double-edged swords and iron
 clubs, only as breath-control exercises
 take the breath out of a Brahman
 (practice of them). (5-6)

निरपरेऽप्राप्यमानो मन्त्रिश्च मतेदयः । सङ्गमन्तुं दुर्धरो मन्त्रिर्नृपः ॥ ७ ॥
 धारैः स्वर्णयुग्मैर्दंष्ट्रास्तैर्लोभ्योऽपि । विन्देद्विजिह्वैर्दंष्ट्रास्तैर्लोभ्योऽपि ॥ ८ ॥
 विराधश्च दारकोऽहं वदं वदुर्दंष्ट्राम् । यक्षश्च मयका मतेदयः दारकोऽहं ॥ ९ ॥

मोक्षमुद्ये दत्तिता धन्ताः सर्वप्रायेण शुद्धाष्ट । राश भोमनिर्हृदसैलेस्वं स्वयन्नि ॥ १० ॥
 शङ्खगजयः श्रेष्ठः प्रायश्चित्तमात्रं राशमात्रं । मृगयाम् इवारण्ये समदानि वृद्धाष्ट ॥ ११ ॥
 न शैलुषाः श्रेष्ठान् विन्दतः कुञ्जगजमात्रं । सन्दनेस्पदव्युत्ता यीराः शङ्खगजपुत्राः ॥ १२ ॥
 शार्ङ्गवर्तिनिर्हृता वज्रपुत्रनिनाः शराः । विदारं तानि रक्षाणि मुपुञ्जा विविधः विविधः ॥ १३ ॥
 विजम्बतः शरीः मत्तः नागपत्तनस्युतैः । निरेव राशमा भूमौ शैल वज्रपत्तन इव ॥ १४ ॥
 मन्त्रि वज्रपत्तनं विजम्बतवृत्तानि हि । अमुकशरणि धाराभिः सर्वाधारा इव ॥ १५ ॥
 शङ्खगजयध्वनिः शार्ङ्गवर्तिनिर्हृता । राशमात्रं राशमात्रं मत्तः यैन्मते इव ॥ १६ ॥
 तैलं विजम्बतं भूषणपत्तनस्युतैः न । रणान् पत्तनस्युतैः शिष्टैः ॥ इति शरीः ॥ १७ ॥
 मूर्तद्विषयं यथा शैलं मत्तैः इव मत्तैः । पत्तनस्युतैः नागैः शरीः यथा इव मत्तैः ॥ १८ ॥
 यथा शार्ङ्गवर्तिनिर्हृता शरा नागपत्तनस्युतैः । निर्धारितव्यमूर्तं शरीः यथा मत्तैः ॥ १९ ॥
 शरीः यथा शिवा शिवा शिवा शिवा यथा । शिवा यथा शरीः शरीः शरीः शरीः ॥ २० ॥
 शरीः यथा शरीः शरीः शरीः शरीः शरीः । शरीः यथा शरीः शरीः शरीः ॥ २१ ॥
 यथा शरीः शरीः शरीः शरीः शरीः शरीः । शरीः यथा शरीः शरीः शरीः ॥ २२ ॥
 शरीः यथा शरीः शरीः शरीः शरीः शरीः । शरीः यथा शरीः शरीः शरीः ॥ २३ ॥
 शरीः यथा शरीः शरीः शरीः शरीः शरीः । शरीः यथा शरीः शरीः शरीः ॥ २४ ॥

used by the mighty Vishnu, took to his heels while others lay stretched on the ground. (20-22) Having led thousands of Rākṣasas, Madhusūdana entered His conch with the air as

Indra charges a cloud (with water). (23) The worsted Rākṣasa forces, terrified by Nārāyaṇa's arrows and unbowed by the sound of the conch, fled towards Lankā. (24)

प्रभवे राक्षसवले नायक्यशराहते । मुमाली शरपेण निवारणे हरिम् ॥ २५ ॥
 स तु तं छादयामास नीहार इव भारद्वाजम् । राक्षसाः सखसम्पन्नाः पुनर्धैर्यं समादधुः ॥ २६ ॥
 अथ सोऽप्यसत् सोयाद् गच्छतो बलदर्पितः । महानाद प्रकुर्वन्तो राक्षसाञ्जीवयन्ति ॥ २७ ॥
 उक्षिप्य सम्भारं धुम्न् करमिव दिवः । राम राक्षसो हर्षात् मन्दितोयदो यथा ॥ २८ ॥
 मुमालेन्दतमस्य शितो ज्वलितकुण्डलम् । बिच्छेद यन्मुखश्च भ्रान्तानस्य तु रक्षसः ॥ २९ ॥
 तैरप्येवमोचते भ्रान्तेः मुमालो राक्षसेभ्यः । इन्द्रियास्यैः परिभ्रान्तेर्धृतिहीनो यथा नरः ॥ ३० ॥

"When the Rākṣasa forces were put to flight while being struck by Nārāyaṇa's arrows, Sumālī blocked Him (Nārāyaṇa) on the battle-field by the shower of his arrows. (25) He screened Him (Nārāyaṇa) even as mist does the sun. The powerful Rākṣasas (again) mustered up courage. (26) The enraged Rākṣasa, arrogant by reason of his strength, jumped forward making a huge noise as if infusing new life into the Rākṣasas (27) Raising his hand with an ornament hanging about

it and waving it (even) as an elephant would wave its trunk, the elated Rākṣasa roared like a cloud accompanied by lightning (28) Śrī Hanu cut off the head, adorned with dazzling ear-rings, of the charioteer of the roaring Sumālī. The horses of the Rākṣasas (then) ran wildly. (29) Like the unsteady man who is tossed this side and that by his sickle sense-organs, which may be likened to horses, Sumālī, the lord of the Rākṣasas, was drawn this side and that by those horses running helter-skelter. (30)

ततो विष्णुं महाबाहुं प्रपन्नं रणात्रिरे । हते मुमालेशरीरं ये विष्णुरथ प्रति ॥ ३१ ॥
 माली चाप्यदसद् युक्तः प्रपन्नं शरं धनुः । मालेभ्युत्प्लुता यायाः कान्तमग्निरभूतिताः ॥ ३२ ॥
 शिविगुरुरिमाणाश्च क्रीडन् पश्यन् इव । अयंमालः परैः सोऽथ मालिनीः सदस्यताः ॥ ३३ ॥
 कुपुम्बे न रणे विष्णुनिन्दित इशधिभिः । अथ मीनैस्त्वन भुक्ता भगवान् भूतभानः ॥ ३४ ॥
 मालिनं प्रति धाणीपान् सखसोऽपिगदाधरः । ते मालिनेहमाणाश्च वरविद्युःप्रभाः शराः ॥ ३५ ॥
 पितृनि रथिरे तस्य नामा इव सुधाधनुः ।

"When Sumālī's chariot was being thrown into confusion by his horses, the alert Mālī, holding the bow and an arrow in his hand, rushed towards the transport of Vishnu, the mighty-armed, who was dashing towards him on the battle-field. Mālī's arrows, decked with gold and shot from his bow, reaching Vishnu, entered His body as birds enter into the Kṛatūcha hill. Pierced by thousands of arrows, shot by Mālī,

Vishnu did not feel ruffled on the battle-field even as a self-controlled man is not perturbed by mental agonies. Then, hearing the twang of Mālī's bow-string, the Lord, the Creator of beings, who was armed with a mace and a sword, shot volleys of arrows at Mālī. Those arrows, bright as a diamond and shining like lightning, reaching Mālī's body, drank his blood even as the Nāgas (huge serpents) drink nectar.

मालिनं विष्णुं हृत्वा दहृत्वाभ्यगात् ॥ ३६ ॥
 मालिनेषु पश्यन् शरं कान्तमग्निरभूत् । विष्णुं शरा शरं शरीरं मन्दितोयदो ॥ ३७ ॥
 भापुम्बे मालिनं विन्दित इशधिभिः । शरं मालिनेहमाणाश्च वरविद्युःप्रभाः ॥ ३८ ॥

the discus, some had their breasts pulverized by the club, some had their necks rent by the ploughshare, some had their heads broken by the pestle, some had gashes by the sword, and others were injured by arrows. (48-49) By means of sharp arrows shot from his bow like so many strokes of lightning, Nārāyaṇa tore the Rākṣasas with their hair dishevelled and tossed about, even a lightning-bearing huge cloud would disperse mountains with strokes of lightning. (50)

| | | | | |
|--|----------------|------------------|--------------|---------------------|
| ते | वारमाणा | हरिवाणजालैः | स्वबाणजालानि | नमुत्सृजन्तः । |
| धावन्ति | नक्तचरवाल्मेषा | बाधुप्रशुन्ना | इव | कात्मेषाः ॥ ५३ ॥ |
| क्षरप्रहारेर्विनिकृत्तग्रीवाः | | नचूर्णिताङ्गाश्च | | गदामहारेः । |
| अभिप्रहारेर्दिविषाशिभिर्बाः | पतन्ति | मैत्र | इव | राशमेन्द्राः ॥ ५४ ॥ |
| विलम्बमानैर्मणिहारकुण्डलेर्निघाचरेर्नौत्पल्लाहचोपमैः | | | | । |
| निघात्यमानैर्दंष्ट्रो | निरन्तरं | निघात्यमानैरि | | नीलवर्णैः ॥ ५५ ॥ |

इत्यार्षे श्रीमद्रामायणे ब्रह्मसूक्तस्य अष्टमोऽध्यायः उत्तरकाण्डे सप्तमः सर्गः ॥ ७ ॥

"Being covered by the volleys of arrows shot by Śrī Hari, and dropping their own arrows, in large numbers, those clouds in the form of Rākṣasas, sped like sombre clouds driven by the wind. (53) With their heads cut off by the strokes of the discus, their limbs pounded by blows of the club, and cut into two by the strokes of the

With their parasols broken, their weapons slipping (from their hands), their plain costumes rendered threadbare by arrows, their entrails ripped open and their eyes restless through fear, that army stood completely distracted. (51) The cries as well as the stampede of the Rākṣasas utterly routed by Lord Viṣṇu (who appeared as a man-lion of yore) with those of their elephants followed all at once like those of elephants chased by a lion. (52)

sword, the Rākṣasa chieftains fell like mountains (struck by the thunderbolt). (54) With the Rākṣasas, resembling black clouds, being thrown to the ground with their pendent necklaces and ear-rings of gold, the earth looked fully covered as though with blue mountains dashed to the ground. (55)

Thus ends Canto Seven in the Uttara-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the eldest epic.

अष्टमः सर्गः

Canto VIII

Malyavān's fight and his defeat; retreat of Sumali and other Rākṣasas into the nether world

| | | | | | | | |
|------------|--------|---------|---------|------------------|-------------------------|----------------|------------------|
| हृन्पमाने | बले | तस्मिन् | पथनामेव | तृष्टः । | माक्षस्तम्भं निवृत्तेऽथ | वेद्यमेव | इत्यर्थः ॥ १ ॥ |
| भारतनयनः | | | | | बोधायन्मौलिनिर्वाणः । | पथनामेव | इत्यर्थः ॥ २ ॥ |
| नागपथ | ॥ | जननि | आश्रयं | पुरातनम् । | अधुनातनमे | भोजनस्थानम् | इति वदन्तः ॥ ३ ॥ |
| पराधुन्यथ | पाद | यः | इत्येव | मुखात् । | न ह्यन्यत्र | इत्येव | इत्यर्थः ॥ ४ ॥ |
| पुच्छकापरा | तेजसि | | | | इत्युक्तवदन्तः । | अथ विद्येतेऽपि | इत्यर्थः ॥ ५ ॥ |
| मायवन्त | स्थितं | तदा | मायवन्त | इत्युक्तवदन्तः । | उत्पन्न | इत्यर्थः | ॥ ६ ॥ |

(13) With his armour broken to pieces by the Śakti, Mālyavān fell into a deep swoon: pulling himself up, however, he stood unshakable like a mountain. (14) Then he violently struck Śrī Han in the centre of the chest with a pike made of iron and covered with many spikes. (15) Likewise, striking the younger brother of Indra with his fist, the Rākṣasa, keen on fighting, then withdrew to a bow's length. (16) A loud cry of 'Bravo, Bravo!' then arose in the skies. Having struck Viṣṇu, the Rākṣasa struck Garuḍa

also. (17) Provoked to anger, Garuḍa thereupon drove off the Rākṣasa with the blast (arising from the flapping) of his wings even as a strong wind would disperse a heap of dried leaves. (18) Seeing his elder brother driven off by the blast arising from the wings of Garuḍa, Sumāli made for Lankā, accompanied by his forces. (19) Blown away by the wind arising from the wings (of Garuḍa), and covered with shame, the Rākṣasa, Mālyavān too, fled to Lankā, joined by his forces. (20)

एव ते राक्षसा राम हरिणा कमलेक्षण । बहुधा गयुं मन्ता हतप्रस्थायताः ॥ २१ ॥
अशक्नुवन्तस्ते विष्णुं प्रतियोद्धुं वन्दार्द्रता । स्वस्था ण्डा गता वधु वाला गदगन्धः ॥ २२ ॥
सुमालिनं समामात्र राक्षस गुरुतम । शिता प्रज्वालार्द्राग्ने वरो वालाट्टकटे ॥ २३ ॥

ये त्वया निहतास्ते तु पीडयन्त्या नाम राक्षसाः ।

सुमाली मायवान् माली ये च तेषां पुरगताः । तर्ग एते महाभाग रागाद् बलवत्तमः ॥ २४ ॥
न बान्धो राक्षसान् हन्ता सुगर्भान् देवगण्डवन् । श्रुते नागवण देव शङ्खचक्रगदाधरम् ॥ २५ ॥
भवान् नागयणो देवभगुर्गुहः क्त्वातनः । राक्षसान् हनुष्यन्तो ह्यव्ययः प्रभुगणयः ॥ २६ ॥
नष्टमव्ययस्थानां वदि वदि प्रजायतः । उदयने दगुराये जगन्नागवन्तः ॥ २७ ॥

"O lotus-eyed Rāma, in this manner those Rākṣasas were repeatedly worsted in battle by Śrī Han and their foremost leaders were killed. (21) Tormented by His might, the Rākṣasas, being unable to fight Viṣṇu in return, left Lankā and went to the nether world with their wives to reside there. (22) Those warriors well-known for their bravery, lived there under the protection of Sumāli who was born in the line of Śākhatanukṛā. (23) Sumāli, Mālyavān and Māl and those who marched at their head, were all highly blessed and stronger than Rāvana, while the other Rākṣasas who were killed by You,

came in the line of Pulastya, O Jewel among the Raghus ! (24) None other than Lord Nārāyaṇa, the bearer of the conch, the discus and the club, could have killed the Rākṣasas, the enemies and the tormentors of gods. (25) You are indeed Lord Nārāyaṇa, the four-armed, the ancient one, You are the invincible and imperishable Lord ! You were born to destroy the Rākṣasas. (26) You, the creator, who are fond of those who have taken refuge in You, appear from time to time to destroy the barbarians (Dasyus) who violate all the bounds of dharma. (27)

एषा मया तत्र नगधिय राक्षसानुत्तरिण्य कविण गदगन्ध वदाम् ।

भूयो निदेश गुरुतम रागन् कव्यमन्त्रमन्त्रं मनुज्य मन्त्र ॥ २८ ॥

"O king, I have thus related in detail to you today all about the origin of the Rākṣasas, learnt from the mouth of O

jewel among the Raghus, the origin of Rāvana and his son, as also all about their immeasurable powers. (28)

विगतं सुमालं कविराजं गणयन् म मन्त्रे विष्णुवन्दितम् ।

पुत्रं च वैद्यं मन्त्रिणे वरं मन्त्रं लङ्कानन्द भवेत् ॥ २९ ॥

इदमेतद्गणयन् वरं देव अन्तरा वदामहे न हरे ॥ ३० ॥

endowed with all good qualities and almost the same as Lakṣmī. (8) To be the father of an unmarried girl is a source of anxiety to all who care for their honour, for they do not know who will accept their daughter, ■ child ! (9) An unmarried girl ever exposes to risk the reputation of three families, the family of her mother, of her father and that to which she is gifted. (10) Hence, O daughter, you had better choose

yourself and accept as your husband the excellent sage Viśravā, the best of sages, born in the family of Prajāpati (Brahṁā) and the son of Pulastya. (11) O daughter, sons will be born to you equal to the lord of riches, whose lustre is like that of the sun about this there is no doubt' (12) Hearing these words, that girl, out of respect for her father, went to the spot where Viśravā was doing Tapas and stood there. (13)

एतस्मिन्नन्तरे राम पुत्रस्तपनयो द्विज । अग्निहोत्रमुपातिष्ठत्तुं ह्य पावकः ॥ १४ ॥
अथिचिन्त्य तु तां वेला दारणा पितृगौरवान् । उपसुर्याप्रतलास्य चरणभोग्यां शिवा ॥ १५ ॥
विलिखन्ती मुहुर्भूमिमहृद्विप्रेण भामिनी । न तु तां वीर्य मुभ्रीणी पूर्णचन्द्रनिभाननाम् ॥ १६ ॥
अन्वयात् परमोदारो दीप्यमानां स्वतेजसा । भद्रे कस्यापि दुहिता कुतो वा त्वमिहगता ॥ १७ ॥
किं कार्यं कस्य वा हेतोस्तत्त्वो ब्रूहि शोभने ॥ १८ ॥

"In the meantime, O Rāma, that Brahman, the son of Pulastya, resembling a fourth fire, was performing Agnihotra (sacramental feeding of fire). (14) Not realizing that the time was inauspicious, out of respect for her father's words, the young girl went near him and stood in front of him with her face bent downwards and eyes fixed on her feet and repeatedly scratching the ground with

the tip of her great toe Seeing that girl of shapely limbs, whose face resembled the full moon and who was brilliant with her own lustre, that supremely magnanimous sage said 'Blessed girl, whose daughter are you, wherefrom and with what motive have you come here and what is your purpose ? Tell me the truth, O beautiful one !' (15-18)

एतमुक्ता तु सा कस्या कृताङ्गलिश्वरावर्ति । आत्मप्रभावेन मुने हातुमर्हति मे मया ॥ १९ ॥
किं तु मा यदि ज्ञस्ये दायवान् पितृगमताम् । केवली नाम माम्हाह वेग स हातुमर्हति ॥ २० ॥
म तु गत्या मुनिर्ष्यान वारयमेतदुवाच ह । विशत मे मया भद्रे कारण वन्दनीयम् ॥ २१ ॥
मुनामिहोरो मत्तर्हि मत्तमानुवृत्तामिति । दारणाशं तु वेलायां यस्मान् त्व मादुराशिता ॥ २२ ॥
भृशु तस्मात् मुनान् भद्रे यादस्मान्नविष्यमि । दारणम् दारकादागन् दारकाभितनप्रियात् ॥ २३ ॥
प्रसङ्ग्यमिति मुनेति राशुनात् इत्यर्थः ।

"Addressed thus, that girl forthwith said with folded hands—"O sage, you should read my mind by your spiritual insight (19) O Brahman, I am Kaikāsi by name, know me to have come at the behest of my father, the rest you should comprehend for yourself" (20) The sage went into meditation and said, "O auspicious one, I have divined the intention in your mind (21) O

lady, whose gait is like that of an elephant in rut, you are eager to have sons by me. But since you have approached me at an inauspicious time, know, therefore, the kind of sons you will give birth to, they will be cruel-minded, fierce-looking and fond of people equally cruel. O lady of shapely limbs, you will bring forth Rakṣas, given to cruel deeds."

न तु तद्वचने भुक्ता प्रवेगवर्धितः क्व ॥ २४ ॥
भगवन्दासः पुत्रवन्दनेन हर्षवर्धनः । नेष्टुमि मुहुर्भूमिं प्रहृष्टः कृतमर्हति ॥ २५ ॥

अथ वैश्रवणो देवस्य वाकेन वैनचित्र । आगतः पितर इष्टुं पुण्येण धनेभ्यः ॥ ४० ॥
 तं दृष्ट्वा कैहमी तत्र ज्वलन्तमिव तेजसा । आगम्य गङ्गमी तत्र दशमीरमुवाच ह ॥ ४१ ॥
 पुत्र वैश्रवण पश्य भारं तेजसा कृतम् । भ्रातृभ्यो गमे चापि पश्याम्यान् तमीदृशम् ॥ ४२ ॥
 दशमीर तथा यत्नं कुरुष्यामिन्विक्रम । यथा तस्मिन् मे पुत्र भवेद्वैश्रवणोदयः ॥ ४३ ॥
 मातुलम् वचनं श्रुत्वा दशमीरः प्रतापवान् । अमरमनुजं लेभे प्रतिज्ञां चाकरोत् तदा ॥ ४४ ॥
 मन्यं ते प्रतिज्ञानामि भ्रातृनुजोऽपि कोऽपि वा । यविष्याम्योजगा चैव गन्तारं त्यज ह्रद्वतम् ॥ ४५ ॥
 ततः क्रोधेन तेनैव दशमीरः महाबुजः । निदीर्यदुष्करं कर्म तप्यते श्रुतमानसः ॥ ४६ ॥
 प्राप्स्यामि तपसा काममिति कृत्वाचरस्य न । आपच्छद्रात्मनिदृश्ये गोकर्णसाधनं शुभम् ॥ ४७ ॥

म राक्षसन्त्र सहानुजस्तदा तपश्चापयुजमुपविभ्रमः ।
 अतोदृष्ट्वापि विनामह विभुं इदौ स तुष्टश्च वराङ्गसदस्मि ॥ ४८ ॥

इत्यार्षे श्रीमद्रामायणे बह्मदीकीये आदिकाण्डे उत्तरकाण्डे नवमः सर्गः ॥ ९ ॥

"Now after some time god Kubera (son of Viśravā), the lord of riches, came in, his aerial car to see his father. (40) On seeing him, blazing as it were with lustre, the ogress, Kaikeśi came up there and said to Daśagrīva — (41) 'Son, look at your (half-) brother, Vaiśravāna, full of lustre, look upon yourself, who are so poor, though equal to him as a brother (42) Make every effort so that you too become like him, O Daśagrīva! you have limitless prowess, my son' (43) Hearing these words of his mother, the valiant Daśagrīva became immeasurably envious and took the following vow — (44) 'I swear to you

truly, I will rise equal to Vaiśravāna and even excel him in respect of power, give up grieving in your heart.' (45) Then in a fit of spleen, Daśagrīva, having set his mind on performing Tapas, and seeking to accomplish a difficult task, came to the holy Āśrama at Gokarna for achieving success determined to gain his ends by practising austerities with his younger brothers. (46-47) That Rākṣas of terrible prowess, in the company of his younger brothers, practised unsurpassed Tapas in that place thereby he pleased the all-powerful Brahmā who, in the plenitude of his pleasure, granted boons which would bring victory. (48)

Thus ends Canto Nine in the Uttara-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the eldest epic.

दशमः सर्गः

Canto X

Ravana and his younger brothers perform Tapas and obtained boons.

अपारमर्शं वि गम्य बभूव ते भाग्ये वने । कौटिलं तु तदा ब्रह्मरूपेणुर्वाचतः ॥ १ ॥
 अपारमर्शं तत्र गम्य सुदीप्तमनसः । तस्मिन् धर्मे निश्चयं कृत्यमाने ब्रह्मरूपे ॥ २ ॥
 बुद्धिमान्मनसो वने निव धर्मस्ये निश्चयः । तस्मिन् धर्मस्ये तु ब्रह्मरूपे निश्चयः ॥ ३ ॥
 कौटिल्युक्तो वने निव धर्मस्ये निश्चयः । निव च निश्चये वने ब्रह्मरूपे निश्चयः ॥ ४ ॥
 एव धर्मस्ये निश्चयः तस्मिन् धर्मस्ये निश्चयः ॥ ५ ॥

एवमुक्ते तदा गम ब्रह्मणा लोकमूर्तुणा । दशमीं तु उवाचेदं ॥ १८ ॥
 सुवर्णनागयन्त्राणां दैत्यदानरक्षसाम् । अरण्येऽहं प्रजापेयं देवतानां ॥ १९ ॥
 नहि चित्ता ममान्धेषु प्राणिष्वमरुजित । तृणभूता हि ते मन्ये प्राणिनो मानुषादयः ॥ २० ॥
 एवमुत्तरतु धर्मात्मा दशमीं विण रक्षसा । उवाच वचन देवः सह देवैः पितामहः ॥ २१ ॥
 भविष्यन्वेवमेतद् ते यत्नो राक्षसपुंगव । एवमुत्तरा ॥ त गम दशमीं पितामहः ॥ २२ ॥
 शृणु चापि यो भूयः प्रीतस्येह शुभो मम । हुतानि यानि शीरीणि पूर्वमग्नी तयानय ॥ २३ ॥
 पुनस्तानि भविष्यन्ति तपैर तत्र राक्षस । वितरामीह ते स्वैष्य वरं चाप्यं दुरात्मम् ॥ २४ ॥
 छन्दस्तस्य रूपं च मनसा यद् व्येक्षितम् । एव पितामहीहोक्तस्य दशमीं रक्षसां ॥ २५ ॥

अग्रे हुतानि शीरीणि पुनस्तान्युत्थितानि वै ।

'O Rāma, Brahṁā, the creator of the world, having spoken thus at that time, Daśagrīva, standing in front, submitted as follows with folded hands — (18) 'O eternal lord of created beings, I want immunity from death at the hands of Suparnas (eagles), Nāgas (serpents), Yakṣas, Daityas, Dānavas, Rākṣasas, as also from gods. (19) O god, worshipped by the immortals, I have no cause of anxiety from other living beings, for I think of those other creatures such as human beings as mere straw' (20) Addressed thus by Daśagrīva, the Rākṣasa, the pious-minded god Brahṁā, who was accompanied

by other gods, said as follows — (21) 'O Jewel among the Rākṣasas, this request of yours shall be fulfilled' Having said this to Daśagrīva, O Rāma, Brahṁā added — 'Their bow of another auspicious boon from em who am pleased, O sinless one, the heads which were previously offered as a sacrifice into the fire, will again appear as before, O ogre I will give you on this occasion another boon, not easily to be obtained, O dear one ! You will assume any form at will.' So of Daśagrīva, who was thus assured by Brahṁā, the heads which were offered as sacrifice into the fire were restored

एवमुक्त्वा तु त गम दशमीं पितामहः ॥ २६ ॥

विभीषणमथोवाच वाचं श्रेयसिपितामहः । विभीषण त्वरा यग धर्मगतितुङ्गिना ॥ २७ ॥
 परिदुष्टोऽस्मि धर्माग्रज वर यस्य मुखा । विभीषणस्य धर्मात्मा वचन प्राद मात्रि ॥ २८ ॥
 हुतः सर्वगुणैरित्य कष्टमा गमिमिच्छा । भगवन् इवहृदोऽहं यमे लोकगुहः स्वयम् ॥ २९ ॥
 प्रीतिं यदि दास्यो यो मे शृणु मुखा । परमाश्रमस्यैव धर्मे मम प्रीतिर्भवेत् ॥ ३० ॥
 अग्निशिखं च ब्रह्मरथ भगवन् प्रतिभूतु मे । दा दा मे जपने कुडिरेषु देवतब्रमेषु च ॥ ३१ ॥
 ग ग भवतु धर्मिता त त धर्मे च पात्रे । एत मे गमोदागे वरः परमशो मयः ॥ ३२ ॥
 नाह धर्माभिरक्ता लोके विचन दुर्लभम् । पुनः प्रवर्ततेः प्रीते विभीषणमुक्त्वा ॥ ३३ ॥
 धर्मिताय यथा वच तथा चैव मरिचिनि । दम्माद गमवदेतो मे जगन्मनितनय ॥ ३४ ॥
 नापमे जपने कुडिरेषु वरदने मे ।

'Having said as above to Daśagrīva, O Rāma, Brahṁā, the grandfather of the universe, spoke as follows to Viśiṣṇava — 'Viśiṣṇava, my child I am highly pleased with you, whose mind is induced with dharma. O pious-minded one ! Ask for a boon O one of holy vows' Viśiṣṇava, the Dear-son,

always endowed with all good qualities like the moon with its rays, and with folded hands, 'I am a Kṛakṛya (one who has his life's purpose accomplished) O venerable sir, in that the 'Taka-gara' (the world-teacher) is himself pleased with me (22-23) If you grant a boon to me in your pleasure O dear

desire, you become the speech in mouth of the chief of ogres mbhākarna)' Saying 'Be it so', entered the mouth of Kumbhākarna. the Prajāpati said (to the latter) — 'O mighty-armed Kumbhākarna, ask soon of your choice' Hearing these Kumbhākarna said as follows — 'O god of gods, I desire to for many years.' Having said 'Be

it so', Brahmā left with the gods. (45) Goddess Saraswati also left the Rākāsa. When the gods along with Brahmā had ascended to the heavens, and Saraswati had left him, the evil-minded Kumbhākarna came to himself and thought sorrowfully — (46-47) 'How did words like these come out of my lips ? I think I have been deceived by the gods who came at that time (48)

इं त्वयसा. गये आगये दंततेजसः । इमेमात्रयन गता नत्र ते न्यायन् मुनिम् ॥ ४९ ॥

इत्यारं श्रीमद्रामायणे वाल्मीकीये अष्टितमोऽध्याये उत्तराण्डे दशम सर्गः ॥ १० ॥

The brothers of shining lustre, having a forest of Śleśmātaka trees (Cordia and boons in this manner, went to myxor) and lived there happily. (49)

Thus ends Canto Ten in the Uttara-kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

एकादशः सर्गः

Canto XI

ubera listens to the ultimatum of Ravana, leaves Lanka at the command of his father and proceeds to Kailasa to live there. The Rākṣasas occupy Lanka and Ravana is installed as its ruler.

मुमारी वारुणायाः शत्रुं चैतान् निरावहन् । उद्विग्नं भवत्पुत्रं गन्तव्यं ॥ १ ॥
मारीचश्च प्रहस्य विष्णुशत्रो महोदहः । उद्विग्नं मुनिपुत्रं निजसामर्थ्यं गतम् ॥ २ ॥
मुमारी भविष्येः कार्यं कृत्वा गन्तव्यं गतम् । अभिमतं दशार्धं विष्णुशत्रोः ॥ ३ ॥
दिष्ट्वा ते वयं गन्तव्यं विष्णुशत्रोः । यत्नं विष्णुशत्रोः दशार्धं गन्तव्यम् ॥ ४ ॥
यत्नं च परं तद्वा विष्णुशत्रोः गन्तव्यम् । तद्वा नो महाशत्रोः मर्त्यं विष्णुशत्रोः ॥ ५ ॥
अगन्तुं तद्वा नो भवति विष्णुशत्रोः । विष्णुशत्रोः नो महाशत्रोः मर्त्यं गन्तव्यम् ॥ ६ ॥
अमर्त्यं वा नो तद्वा नो भवति विष्णुशत्रोः । विष्णुशत्रोः नो महाशत्रोः मर्त्यं गन्तव्यम् ॥ ७ ॥
यदि नाम्नि वारुणायाः शत्रुं चैतान् निरावहन् । तद्वा नो महाशत्रोः मर्त्यं गन्तव्यम् ॥ ८ ॥
यत्नं च परं तद्वा विष्णुशत्रोः गन्तव्यम् । तद्वा नो महाशत्रोः मर्त्यं गन्तव्यम् ॥ ९ ॥
नतो न. मुनिपुत्रं विष्णुशत्रोः महाशत्रोः मर्त्यं गन्तव्यम् ॥ १० ॥
विनेतो न. मुनिपुत्रं विष्णुशत्रोः महाशत्रोः मर्त्यं गन्तव्यम् ॥ ११ ॥

"Again, coming to know that the prearranged Rākṣasas had returned from Brahmā's Sumit, shedding the st. rose up from the rest of world with followers (1) Śleśmātaka and Pūshpaka, Rākṣasas and Mahāraka the ministers

of that Rākṣasas, also rose up with great fury (2) Sumit, accompanied by the ministers and surrounded by other Rākṣasas, came to Brahmā and uttered the words, 'Be it so' — (3) 'Thus, since I have returned from the great

इयं गङ्गा पुरीं गच्छन् राक्षसानां महात्मनाम् । तस्या निवेशिता शौभ्यं नैव युक्तं वसतव ॥ २४ ॥

गच्छ भवान् यदि नो ह्ययं दद्यादनुत्तरिकम् । कृता भवेन्मम प्रीतिर्विद्वन्वैतालुगतिः ॥ २५ ॥

"Having been addressed thus, Dāśagrīva, pleased at heart, thought for while and then said, 'All right' (20) With the same joy, the valiant Dāśagrīva went to the forest the very day accompanied by the Rākṣasas. (21) Stationed on Mount Trikūṭa, Dāśagrīva, the Rākṣas, sent Prahasṭa, skilled in the art of expression, as a messenger, saying -(22) 'O Prahasṭa, go quickly and

convey to the lord of riches, the foremost of ogres, these words, as coming from me, in a polite manner -(23) This city of Lankā, O king, which belonged to the mighty Rākṣas, has been occupied by you. O gentle and amiable one, this is not proper for you (24) If you, O hero of peerless strength, could give it back to us now, you will at once have pleased me and done the right thing' (25)

य तु गच्छा पुरीं गङ्गा धनदेन सुगतिताम् । अद्रवीन् परमोदारं तत्र तत्र मेद वचः ॥ २६ ॥

मेतितोऽहं तत्र भ्रात्रा दद्यामिष्ये मुनि । त्वगर्माय महादानं यद्वसन्तवृत्ता यः ॥ २७ ॥

न चक्षुःश्रुता महाप्राज्ञः सर्वशास्त्रविद्याम् । वचनं मम निवेद्य यद् यथा दद्यान्नतः ॥ २८ ॥

इयं विष्णु पुरीं गच्छा सुमालिप्तमुच्चैः पुरा । भुक्तपूर्वा दिग्गजाः तत्रागर्माय वरमैः ॥ २९ ॥

तेन विशांपदे शोऽयं गाम्प्रतः विश्वरामजः । न देवा दायन्ता तां शत्रुसैन्यं गामयः ॥ ३० ॥

ब्रह्मिन्द्रेन्दुवन्द्ये विभक्त कुनेपुमः । प्राञ्जलिं भनद प्राद श्चु पुन कते मय ॥ १० ॥
 दाम्पत्ये मन्त्रादुक्तवत् मम मनिषी । मया निर्मिताश्वासीत् वदुसोक्तः मुमुक्षुः ॥ ११ ॥
 न भवेत् मया संको वदये न पुनः पुनः । भवेत्तुमुक्तं भवेत् न श्चु पुन कते मय ॥ १२ ॥
 कदाचनमदौ मन्त्रादुक्तवत् मुमुक्षुः । न वेति मम शास्त्रं द्रष्टुं दास्यते मय ॥ १३ ॥
 मन्त्रादुक्तवत् मन्त्रादुक्तवत् वैदिक भवति मय । निवेद्यन्ति निवेद्यन्ति वदन्ति मय ॥ १४ ॥
 मन्त्रादुक्तवत् मन्त्रादुक्तवत् नदी । मन्त्रादुक्तवत् मन्त्रादुक्तवत् मन्त्रादुक्तवत् ॥ १५ ॥
 मुमुक्षुः मन्त्रादुक्तवत् मन्त्रादुक्तवत् । मन्त्रादुक्तवत् मन्त्रादुक्तवत् मन्त्रादुक्तवत् ॥ १६ ॥
 मन्त्रादुक्तवत् मन्त्रादुक्तवत् मन्त्रादुक्तवत् । मन्त्रादुक्तवत् मन्त्रादुक्तवत् मन्त्रादुक्तवत् ॥ १७ ॥

duty there' (47-48) Told thus
Prabhasta, Rāvana of great strength
red Lankā along with his brothers,
es and other followers. (49) That
my of the gods stepped into Lankā.—
se main streets were well laid out,
which had been evacuated by the god
iches—just as Indra ascended heaven.

(50) Consecrated by the Rākṣasas as its
ruler, Daśagrīva peopled that city. It was
soon filled to capacity with Rākṣasas,
dark as clouds. (51) Out of respect
for his father's word, Kubera built on the
hill, white as the moon, a city adorned
with well-decorated mansions even as
Indra laid out Amarāvati in heaven. (52)

*Thus ends Canto Eleven in the Uttara-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a Rishi and the oldest epic*

द्वादशः सर्गः

Canto XII

The marriage of Śūrpaṇakhā, of Rāvaṇa and his
brothers and the birth of Meghanadā

राक्षसेन्द्रोऽभिरिक्तस्तु भ्रातृभिः सहितस्तदा । ततः प्रदानं राक्षसा मयिभ्याः समन्विताम् ॥ १ ॥
स्वभारं वाक्येभ्योऽपि दानवेन्द्राय राक्षसीम् । ददौ शूरपणखा नाम त्रिमुञ्जिह्वा राक्षसम् ॥ २ ॥
अथ हया स्वयं राक्षो मृगपादमते स्म तत् । तत्रास्मत्पुत्रो राम मय नाम दिनेः सुतम् ॥ ३ ॥
कन्धाम्बुजं च हृष्टा हर्षमो निराचरः । भट्टम्भु को भगवतो निर्मनुष्यगुणे यने ॥ ४ ॥
अनया मृगपादाया विमर्षे नह तिष्ठति । मयन्मदास्त्रं च राम पृच्छन् त निराचरम् ॥ ५ ॥
ध्रुवता सर्वमाख्याये यथावृत्तमिदं ततः । हेमा नामात्मरत्नात् भुङ्क्ता यदि त्वया ॥ ६ ॥
देवैर्मम सा हृष्टा पौलोमा राक्षसोः । तस्यां तत्तमना व्याप्तं दत्तार्थमाख्यायम् ॥ ७ ॥
सा च देववर्षेण गता परांभट्टदया । तस्याः कृते च हेमायाः सर्वे हेमययं पुत्रम् ॥ ८ ॥
यश्चैदुपचितः च मायसा निर्मितः सदा । तत्राहमसं हीनमया हीनः सुदुःखितः ॥ ९ ॥
तस्मात् पुनर्दुहितरं गृह्णीया यन्मायातः । इव ममात्मजा राक्षसस्ताः कुतो विरतिता ॥ १० ॥
भार्यामनया सांभवाः प्रमोदन्ति मर्तिनम् । कन्धारिणश्च दुःखं हि नरोऽयं मया ज्ञातवान् ॥ ११ ॥
कन्धा हि द्वे कृते नियं भगवो गगयं श्रुति । पुत्रद्वयं ममात्मजा भार्यां च नन्दनम् ॥ १२ ॥
मायासी प्रथमायाः दुन्दुर्भस्मजनन्याः । एव ते भर्तृमयायाः कन्धारिणश्च पुत्रम् ॥ १३ ॥
साम्प्रतानीं यथे तत्त जनेन को भवति ।

"After his consecration (as the ruler
Lankā), Rāvana took counsel with
his brothers regard of the marriage of his
sister, a Rākṣasi. (1) The Rākṣasas gave
him his sister, the ogress Śūrpaṇakhā
(marriage) to Viśvappala, chief of the
havas and son of Kākā. (2) After
taking her away, the Rākṣasas went about
seeking (in the forest) and saw
me, O Rāma, Maya, son of Kai (3)
telling him accompanied by his daughter
Meghā, the Rākṣasas captured (of

him)—'Who are you and why do you
stay in this forest, devoid of human
beings and animals, in the company of
the girl whose eyes resemble a doe's ?'
O Rāma, Maya then replied to the
inquisitive Rākṣas (4-5) 'I will
narrate all (the events) as they took
place. Please listen. There was a
Apsara by name Hemā. You might have
heard of her (6) Just as Pāśupati
(the daughter of Pāśupati) was given (in
marriage) to Indra even so Hemā was

Rāvana decided upon the grand-daughter (daughter's daughter) of Bali (son of Virochana), Vajrajwālā by name, as the wife of Kumbhakarna Vibhishana

obtained as his wife, Saramā, daughter of the noble Gandharva king, Śailūka, who knew what is right. She was born on the brink of the Mānasa lake. (20-25)

मरुता मानसं तु वहीषे जलदामि । मात्रा तु तस्याः कन्यायाः स्नेहेनाकन्दित वनः ॥ २६ ॥
 भगे मा कथंतेत्युक्तं ततः मा मरुताभ्यम् । एव ते इतदाग वै रेभिरे तत्र गच्छताः ॥ २७ ॥
 स्वां स्वा भार्यामुपादाय गच्छतां ह्य 'नन्दने । ततो मन्दोदरी पुत्र मेघनादमत्राजनम् ॥ २८ ॥
 न एव इन्द्रजिह्वा युष्माभिरभिधीयते । ज्ञानमात्रेण हि पुत्र तेन गमनपुत्रता ॥ २९ ॥
 रुदता मुमहान् सुको नादो जलधरोयमः । जटीहृता च सा हृष्टा तस्य नादेन गता ॥ ३० ॥
 यिता तस्याङ्गोत्तम मेघनाद इति श्रवम् । मोक्षयन्त तदा राम गगान्तःपुरे शुभे ॥ ३१ ॥
 श्रवमाणो यस्मिन्निष्ठः शब्दोऽपिवाक्यः । मन्त्राग्निर्महाहर्षं जनयन् गगनाग्रतः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये उत्तरकाण्डे द्वादश सर्ग ॥ १२ ॥

The Mānasa lake was then swelling due to the monsoon. 'O lake, do not overflow', (सरो मा वर्धयन्) cried the mother of that child out of affection. Hence her child came to be known as Saramā. Having thus married, the (three) Rākshasas spent a pleasant time there each in the company of his wife, even as the Gandharvas did in the Nandana grove (the pleasure-garden of Indra). Then Mandodari gave birth to her son, Meghanāda. (26-28) He is the same

who is called Indrajit by all of you. Crying as soon as he was born, this son of Rāvana made a great noise resembling the rumbling of clouds. Lankā was stunned by his roar. 'O Rāghava' (29-30) Hence his father himself named him Meghanāda. Causing great delight to his mother and father, and being well taken care of by excellent women, that son of Rāvana grew up in the beautiful gynaeceum of Rāvana. O Rāma, like fire concealed under pieces of wood (31-33)

Thus ends Canto Twelve in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rishi and the oldest epic

त्रयोदशः सर्गः

Canto XIII

Kumbhakarna goes to sleep in the mansion built at the command of Ravana; Ravana's transgression; Kubera sends a messenger to pull him up; the messenger is put to death by the enraged Ravana.

अथ लोकेष्वेतस्या तत्र वासि चैतद्वि । निद्रा ममनश्च तत्र कुम्भकर्णस्य वसति ॥ १ ॥
 ततो आश्रमगतं कुम्भकर्णोऽप्यहं वर । निद्रा मम वसति गच्छ वरान् ममगच्छ ॥ २ ॥
 विनिघ्नतामसो गता विनिघ्नो विरहमहम् । स्मिन्ने देवता निद्रा तमे दिग्दमनम् ॥ ३ ॥
 दशार्जुन निगच्छ कुम्भकर्णस्य वसति । शरति च शरति च शरति च शरति च शरति च ॥ ४ ॥
 विदुषोऽपि तत्र विदुषोऽपि तत्र । दशार्जुन निद्रा तमे दिग्दमनम् ॥ ५ ॥
 मतोऽहं मरुता वरान् ममगच्छ ॥ ६ ॥

thunderbolt (of Indra). (10)
 coming to know of the misdeeds of
 Daśagrīva, and hearing in mind the
 conduct besetting his family, Vaiśravaṇa,
 who knew what is right, sent a messenger
 to Lankā to show his brotherly love and
 specially to promote the good of Rāvana.
 (11-12) Reaching the city of Lankā, he
 (the messenger) went up to Vibhīṣaṇa,
 who welcomed him according to the rules
 of propriety, made inquiries regarding his
 visit, the king (Kubera) and his kinsfolk,
 asked him the reason for his coming
 and then showed him Daśanana who was
 sitting in the assembly (13-14) Seeing the
 king there, effulgent in his own lustre, he
 greeted him in the words ' Be victorious ! '
 and then stood silent (15) Then
 addressing Daśagrīva, who was seated
 on an excellent couch overspread with
 beautiful beds, the messenger spoke
 the following words — (16) ' O king, I
 will tell you all that your brother
 has said. It is in keeping with
 good conduct and the traditions of
 his family. (17) Quite enough of
 what you have done so long, establish
 yourself fully, if possible, in better ways.
 (18) I have seen the Nandanā grove
 (the pleasure-garden of Indra) laid
 waste by you, I have heard of the
 (19) (20) (21) (22) (23) (24) (25) (26) (27)

gods against you. (19) O leader of
 the Rākṣasas, you have repeatedly dis-
 regarded me, still it is the duty of
 relations to save the youngsters even
 though they misbehave. (20) Having
 undertaken to observe in pursuance of
 dharma, a rather fierce vow, I (once)
 went to the slopes of the Himalayas
 with my mind and senses fully under
 control (21) There I happened to
 see the almighty Lord (Śiva) in the
 company of Umā Rudrāni (the consort
 of Rudra) stood there in her incompar-
 able charm By chance I cast my left
 eye on the Devi my object, O monarch,
 was just to know who she was and
 nothing else (22-23) My left eye got
 scorched, while the other assumed a grey
 colour as though soiled by dust, through
 the supernatural powers of the Devi
 (24) Then I went to another spacious
 plateau of the Himalayas and observed
 silently the great vow for eight hundred
 years. (25) When I had completed the
 observance of that vow, the great Lord
 Śiva appeared there and, pleased at heart,
 addressed the following words to me —
 (26) O Svratā (one who has success-
 fully observed a vow, and Dharmayūta
 (one who knows dharma), I am pleased
 with the Tapas that you have just
 performed. This was first observed by me
 and again by you, O lord of riches ' (27)

तृतीयः पुरतो मन्त्रि यथैव ब्रवीदधम् । मया सुदुष्टर शोकमयेत्यादिना पुन ॥ २८ ॥
 मन्त्रिषु मया मीमांसा मेवमिव धनेतर । तस्या निर्विघ्नेन मया भाग समान ॥ २९ ॥
 देवा दध प्रमोदेष यथा मया तेषामधम् । वैद्वन् वदन्त दि देवा स्वर्गलोकात् ॥ ३० ॥
 एतान्निर्दोषान् देव नाम स्वर्गलोकात् आभून् । एवं तेन मनसि यथा प्रवृत्तमनुम न वदन् ॥ ३१ ॥
 आमानि मया चैव भुजानि पारिधयः । तदप्यस्मिन्मयेति प्रवृत्तमनुम ॥ ३२ ॥
 विन्त्यो दि यथेयायः मन्त्रिषुः सुरैश्च । तदनुमो ददन्त शोकमयेत्यादिना ॥ ३३ ॥
 हन्तान् हन्ताश्च मन्त्रिषु यथाधनेतदुच्यते ॥ विज्ञान ते मया दूत कथं वदन् प्रवृत्तमनुम ॥ ३४ ॥
 नैव स्पष्टमि नैरातो भ्राता येनानि चेदितः । दिव नैव मन्त्रिषु वदन्त मया ॥ ३५ ॥
 मोक्षयामिष्वपि तु मुदः भावो विदितः । नैव धर्मो मे वदन्त मया ॥ ३६ ॥
 वदेदधमस्य कथं दूत मया तु मन्त्रिषु । न हन्तान् मन्त्रिषु वदन्त मया ॥ ३७ ॥
 मया विदितं भुजानि मे वदन्त मया ॥ वदन्त मया वदन्त मया ॥ ३८ ॥
 एतान्निर्दोषान् तदेव तु मे वदन्त मया ॥ वदन्त मया वदन्त मया ॥ ३९ ॥

Accompanied and surrounded by his six ministers—Mahodara and Prahasta, Mārīcha, Śuka, Śārana and the hero Dhūmrākṣa, who ever thirsted for battle, the glorious Rāvana, who was always

proud of his might, set out as if to consume the worlds with his anger. (1-2) Marching across cities, rivers, hills, forests and groves, he reached Mount Kailasa in an hour or so (13)

मनिविष्टं गिरिं तस्मिन् राक्षसेन्द्रं निशम्य तु । युद्धेभ्युं तं कृतोत्साहं दुरात्मानं समन्विजम् ॥ ४ ॥
यथा न नेतुः संस्थातुं प्रमुने तस्य रक्षसः । राजे भ्रजेति विज्ञाय गता यव धनेभरः ॥ ५ ॥
ते गत्वा सर्वमाचक्षुःप्राप्तुमस्य विकीर्णम् । अनुज्ञाता ययुर्दृष्ट्वा युद्धाय धनदेन ते ॥ ६ ॥
ततो वल्लता संशोभो व्यर्थत इवोदधेः । तस्य नैश्वर्यराजस्य जैत्र सनातनसिधे ॥ ७ ॥
ततो युद्धं समभवद् यत्पराभवमकुलम् । अशिताश्वभारमन्त्र सचिवा राक्षसस्य ते ॥ ८ ॥

Hearing of the wicked king of the Rākṣasas encamped on the mountain with his ministers, eager for battle and active, the Yaksas were unable to make a stand against the ogre, knowing that he was a brother of the lord of wealth. they sought the abode of the latter. (4-5) Going to him, they told him all about the intentions of his

brother. Permitted by the lord of wealth, they set out joyously to give battle (6) Then there arose an excitement in the forces of the king of the Nairṛtyas. It was like the agitation of the sea and it seemed to shake the hill (7) Between the Yaksas and the Rākṣasas then started a thick fight in which the said ministers of the Rākṣasas felt alarmed (8)

त दृष्ट्वा तादृशं सैन्यं दशग्रीवो निशाचरः । हर्षनादान् सहस्रं कृत्वा न क्षोभादभ्यगात् ॥ ९ ॥
ये तु ते राक्षसेन्द्रस्य सचिवा पौरविक्रमाः । तेषां महसमैरौ यथाणा समशोधयन् ॥ १० ॥
ततो गदाभिर्मुनैरैरिभिः पतितोमरेः । हन्यमानो दशग्रीवस्तमेव्यं समगाहत् ॥ ११ ॥
न निदृच्छासवद् तत्र ययमानो दद्यान्ननः । पराजितस्य जीवैर्धर्मभिरवकाश ॥ १२ ॥

Seeing his army in that plight, the Rākṣasas, Daśagrīva, rushed out in anger raising many shouts of encouragement. (9) The ministers of the king of the Rākṣasas were terribly valiant. Each one of them for his part fought with a thousand Yaksas (10) Under an

attack of clubs, pestles, swords, javelins and iron clubs, Rāvana entered the enemy's army. (11) Being struck with volleys of arrows by the Yaksas as though with torrents of raining clouds, Daśagrīva was held up and was unable even to breathe as it were (12)

न बभार इथा चैव यथाक्षैः समान् । मरीचः दशग्रीवैर्धर्मभिरवकाश ॥ १३ ॥
न महामा सद्युग्धं ब्रह्मरक्षसो गदा । मरीचो नतः सैन्यं नन्द्य कान् यमाम् ॥ १४ ॥
न ययमिव विमर्षं दृष्ट्वा धनमिहाकुलम् । वनैर्धर्मभिरवकाशं ययमिव ददात् ॥ १५ ॥

Just as a mountain is not shaken even though drenched by clouds with hundreds of torrents, even so he (Daśagrīva) did not feel tormented though wounded by the weapons shot by the Yaksas. (13) Lifting up a club resembling the rod of Death (Kāladanda) the gigantic

Daśagrīva then entered the army, dispatching the Yaksas to the abode of Yama (14) Like a fire blazing on a forest of the world he burnt the advanced army of the Yaksas which was spread out as grass and concentrated like dried wood (15)

ततः प्रदुदुः सर्वे दृष्ट्वा रक्षतगगनम् ।
 गतो नदीगुहाश्चैव निविगुर्मयपीडिताः । त्यक्तप्रहरणाः श्रान्ता विवर्णवदनामदा ॥ ३० ॥
 इत्यार्षे श्रीमद्रामायणे ब्रह्मसूक्तस्य आदिकान्ये उत्तरकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

Bleeding profusely, Daśagrīva looked like a hill with streams of molten ochre flowing from it. (26-27) Though struck with the door-post resembling the crest of a hill, the hero (Daśagrīva) could not be slain, thanks to the boons granted to him by Brahmā (the self-born creator). (28) Struck back with the

same door-post by him, the Yakṣa was seen no more, his body having been reduced to powder. (29) Seeing the might of the Rākṣasa, all began to run. Exhausted and pale, stricken with fear as they were, they threw away their weapons and entered the rivers or the caves. (30)

Thus ends Canto Fourteen in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rishi and the oldest epic

पञ्चदशः सर्गः

Canto XV

Defeat of Maṇibhadra and Kubera; Ravana takes hold of the Puṣpaka.

नवमौहस्य विप्रमान् यक्षेन्द्राश्च मह्ययाः । घनाघातो मदायुध माणिभद्रमगावरीन् ॥ १ ॥
 गवर्णं जहि यक्षेन्द्र दुर्हसं पावचेतनम् । दण्ड्य भव पीताम्ब यथागं युद्धमग्निम् ॥ २ ॥

Nay, seeing the said leaders of the Yakṣas fleeing in terror in their thousands, the lord of wealth thereupon said to Maṇibhadra, the great Yakṣa —

(1) 'O leader of the Yakṣas, kill the wicked and evil-minded Rāvana and become the refuge of the Yakṣa heroes shining in war' (2)

एषमुक्तो महाबाहुर्माणिभद्रः सुदुर्बलः । हृष्टो यक्षसैन्येण चतुर्भिः समवेधयत् ॥ ३ ॥
 ते महाभुगवश्चैः शक्तिमोक्षसूहृदैः अभिजन्मन्मदा यय राजान् सदुगदान् ॥ ४ ॥
 युष्मन्पुत्रान् युद्धं चान्तः स्वेनवन्तु । वाद प्रवृत्तं नेष्टुमि दीर्घास्मिन् अग्निः ॥ ५ ॥

Spoken to thus, the mighty-armed Maṇibhadra, who was very hard to vanquish, commenced fighting, surrounded by four thousand Yakṣas for their part (3) The Yakṣas, striking the Rākṣasas with clubs, pestles, spears,

javelins, Tomars (iron-clubs) and Mudgaras (wooden hammers), assailed them. (4) Fighting a fierce battle and moving swiftly like a hawk, they cried 'let me fight. Let me have my weapon. I do not like to recede.' (5)

ततो देवाः भगवर्षा क्षयस्यै नमस्कृत्य । दृष्ट्वा तत् दुर्गं युद्धं स विस्मयमगम ॥ ६ ॥
 यथागं तु प्रहसन् नृस्य निहत स्ये । महीरेव चर्मण्य मयमन्त दण्ड्य ॥ ७ ॥
 हृष्टेन च तदा राजन् मायिचेन युयुना । निवेद्यन्मन्त्रं ते मन्त्रे प्रीतिर्भवेत् ॥ ८ ॥
 ६ च यथागं युद्धं क्व च मयावन्तवन् । यथा पुनस्तथा तेन नेष्टुमि दीर्घा ॥ ९ ॥

Seeing on the battle-field his brother (Rāvana) who had lost his sense of respect (for elders) by reason of the curse, that wise man tendered the following advice worthy of the House of Brāhmā (the grandfather of the universe) — (17) "O fool, though being warned by me, you do not listen, you will, however, come to your senses later when, as a result of your misdeeds, you go to hell (18) The fool who, out of delusion, drinks poison and does not recognize it as such, will come to know the result of that action when he reaps its fruit. (19) The gods will not be pleased even with an act which is righteous (in your eyes). Deceived by that displeasure (of the gods) you have been led to this violence, yet you do not understand that (20) He who insults his mother, father, teacher and a Brahman will reap the consequence when he has fallen under the sway of Yama (the

king of the departed). (21) The fool who does not practise austerities with his transient body will repent when he meets with his destiny after death (22) From virtue follow sovereignty, wealth and happiness; misery alone results from unrighteousness Hence to secure happiness one should practise virtue and abjure sin. (23) The fruit of sin is misery and it must be reaped by the sinner himself, hence a fool commits sin for his own destruction (24) Sense does not dawn on an evil-minded man of its own accord As he sows so he reaps. (25) People attain in this world prosperity, personality, strength, sour, wealth and valour as earned by their meritorious deeds. (26) Thus you will go to hell since your mind is disposed to evil I shall speak to you no more This is the rule laid down in regard to men of bad conduct" (27)

एषमुक्तवान्तस्तेन तस्यामायाः समाहताः । मारीचप्रमुखा सर्वे त्रिमुखा त्रिमुदुः ॥ २८ ॥
तन्तस्तेन दशमीशे यशेन्द्रेण महात्मना । गदयाभिहतो मूर्ध्नि न च गतान् प्रकम्पितः ॥ २९ ॥
तस्मै राम निष्पन्तो तदान्योन्य महाभूधे । न विद्वेते न च श्रान्ते नाबुभौ कपराशनी ॥ ३० ॥
आग्नेयमूत्रं तस्मै न मुमोच धनदमदा । राक्षसेन्द्रो वाद्येन तदग्रं प्रपतारयत् ॥ ३१ ॥

Admonished in such words and hit hard by Kubera, the ministers of Rāvana, headed by Mārīcha, thereupon lost their enthusiasm and fled (28) Then Rāvana was struck on the head by the noble leader of the Yakṣas with his club, but he did not budge from his position (29) The Yakṣas and the Rākṣasas thereafter

exchanged blows in the course of the great conflict, but, O Rāma, neither of them felt afflicted or exhausted. (30) The lord of wealth then shot at Rāvana an Agneyastra (a missile presided over by the god of fire), which missile the king of the Rākṣasas countered with a Vātulastra (a missile presided over by Vātula the god of water) (31)

ततो माया प्रविष्टोऽसी राक्षसी राक्षसेभ्यः । हवाय ह्यनमद्य विनाशाय चकार च ॥ ३२ ॥
भ्यामो ययातो जेयुः पर्वतः समग्रे दुमः । दशो दैत्यस्तस्मै च भेदयन्त दमयन् ॥ ३३ ॥
दहन् च शर्वोऽस्य दहन्ते न त्वनी ततः । प्रविश्य तयो गम्य मन्दस्य दमयन् ॥ ३४ ॥
बभान मूर्ध्नि धनदं व्याविविध मरुते मदान् ।

Then the king of the Rākṣasas fell back upon conjuring tricks lateral to agni and assumed myriads of forms to bring about the destruction of the Yakṣas. (32) He, Dushanara, appeared as a tiger, a bear, a cloud, a hill, a sea, a

tree, a Yakṣa and a Ditya. (33) Nay, he appeared as many forms, but he could not be seen. Then seeing both of a Ditya weapon, a knife, a gun, and what not, Rāvana struck the lord of wealth on the head. O Rāma,



Having scored that great victory by dint of his valour and seated in his excellent aerial car, that glorious ranger of the night, who wore a

brilliant diadem (on his head) and a necklace of pearls (on his breast), shone like fire in a sacrificial hall. (44)

Thus ends Canto Fifteen — the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Nandīśwara curses Ravana; Lord Śaṅkara curbs the pride of Ravana, who obtains a sword from Lord Śaṅkara.

म जित्वा धनं राम भ्रातर राक्षसाधिपः । मदागेनप्रसूति तद् यतो शरत्तं मदत् ॥ १ ॥
 भयार्द्रयद् दशमीयो रौचमं शरत्तं मदत् । गमन्निजाचमरीत द्वितीयमि भाहरत् ॥ २ ॥
 म पर्वतं गमाह्वय कचिद् रम्यवनान्तम् । प्रेक्षते पुण्यं तत्र राम विरुम्भित तदा ॥ ३ ॥
 विष्टब्धं किमिदं कस्मात्तानमन् कामग कृतम् । अस्मिन्नाद् राक्षसेन्द्र गचिरेभ्यै गमाह्वयः ॥ ४ ॥
 किमितिमिच्छया मे नेदं गच्छति पुण्यम् । परंतस्तोषिष्य कमेद कस्यचिद् भवेत् ॥ ५ ॥

Having vanquished his brother, Kubera, the king of the Rākṣasas sought the well-known thicket of reeds where Lord Kārtikeya was born. O Rāma ! (1) Now Daśagrīva saw the large golden-hued expanse of reeds bright like a second sun surrounded by rays. (2) Ascending a mountain clothed with a lovely grove, he found the Puṣpaka brought to a standstill on that spot on that occasion. O

Rāma ! (3) Surrounded by his aforesaid ministers, the king of the Rākṣasas reflected, "How has this aerial car, which had been designed in such a way as to be able to follow its master's will, been rendered motionless ? Why does it not move ? (4) What may be the reason for the Puṣpaka not proceeding according to my wishes ? It must be the act of someone who resides on this hill" (5)

ततोऽब्रवीत् तदा राम मारीचो बुद्धिर्बोधितः । नेदं निश्चारं राक्षसं पुण्यं यत्र गच्छति ॥ ६ ॥
 अथवा पुण्यमिदं धनदात्ताप्यवहन्म् । धनो निष्पन्दमभारु धनदात्ताप्यवहन्म् ॥ ७ ॥

O Rāma, the astute Mārīcha thereupon said on that occasion — "O king it cannot be without a reason that this aerial car, Puṣpaka, does not proceed (6) Maybe the aerial car (Puṣpaka)

will not carry anyone other than Kubera (the god of riches). Therefore, (even) as it has been disunited from him, it has become motionless." (7)

इति रावणान्तरे तस्य वज्रम् । इष्टं हि तद् वज्रम् । वज्रं तं त्रिकटो दृष्टी नदी इत्युच्यते वज्रम् ॥ ८ ॥
 तत्र पारश्वमुपागम्य भालमुबोद्धवर्त्तम् । नदीर्वाग्यो वज्रवेद गच्छन्निजाचमरीतः ॥ ९ ॥
 निरंतरं दशमीयं शीते शीतं शरत्तं । शरत्तं शरत्तं शरत्तं शरत्तं ॥ १० ॥
 शरीरान्तेव शरीरान्तेव शरीरान्तेव शरीरान्तेव ॥

Interrupting his speech, addressing a being him, Nandīśwara, an attendant of Lord Śiva, dreadful of yellowish dark

complexion, dwarfish, mis-shapen with his head clean shaven of the ears and very strong and (ever) full of

bull, I shall pull up by the roots this hill on whose account the course of Puspaka in which I was travelling has been arrested. (23) By virtue of what

एवमुक्त्वा ततो राम भुजान् विक्षिप्य पर्वते । तोलयामास तं शीघ्रं स शैलः ममकण्ठत ॥ २५ ॥
 चालन्तान् पर्वतस्यैव गणा देवस्य कम्पिताः । चञ्चल पार्वती चापि तदाऽऽभ्रिय महेश्वरम् ॥ २६ ॥
 ततो राम महादेवो देवानां प्रवरो हरः । पादाङ्गुष्ठेन त नैत्रं पीडयामास तीव्रया ॥ २७ ॥
 पीडितास्तु तन्मस्य शैल्यम्भोगमा भुजाः । विस्मिताश्चाभवन्मन्त्र गन्निवामस्य रथतः ॥ २८ ॥

Having said so, O Rāma, he put his hands below the hill and lifted it up in no time (so that), the hill shook violently (25) By the shaking of the hill the attendants of the Lord trembled, Pārvatī also slipped and clung to Mahēśvara at that moment (26) Then, O Rāma,

power does Śiva continually sport like a king? He does not (seem to) understand what should be known to him, viz. that danger has come to him" (24)

Mahādeva, the foremost of the gods, also known as Hara (the Destroyer), sportively pressed the hill with His great toe. (27) His (Daśanana's) arms, which resembled pillars supporting the hill, were then crushed and the ministers of the Rākṣasa standing there were surprised (28)

रक्षसा तेन रोषाच्च भुजानां पीडनान् तथा । मुक्तो विरावः गह्वरा त्रैलोक्येन कम्पितम् ॥ २९ ॥
 मेनिरे वज्रनिरेपं तस्यामात्या युगलये । तदा कर्मसु चक्षित्वा देवा इन्द्रपुगेगमाः ॥ ३० ॥
 ममुद्राधारी संभुज्याभक्षिताधारी पर्वताः । यथा विनाशयः शिष्टाः किमेतदिति चाबुजान् ॥ ३१ ॥

When his arms were thus crushed, the Rākṣasa in fury raised a cry all of a sudden. All the three worlds were shaken by it. (29) His ministers took it to be a crash of thunder (which takes place) at the end of the world-period. At that

time (even) the gods with Indra at their head stumbled on their way. (30) Even the oceans became turbulent and the mountains also shook, nay, the Yakṣa, Vidyādharas and Sukhins cried out, "What is this?" (31)

तोययस्य महादेवं मीलकण्ठमुमावतिम् । तस्मै शरणं नाव्य पर्यामोऽय दशानन ॥ ३२ ॥
 स्तुतिभिः प्रणतो भूत्वा तमेव शरणं मम । कृपातुः शरन्मुमुक्षुः प्रसादं ते शिवायति ॥ ३३ ॥

"Prostrate Mahādeva, the blue-necked God, and the husband of Umā, O Daśanana, we do not see any protector other than Him (32) In all humility

seek refuge in Him by singing His praises. Śaṅkara is compassionate and will become gracious to you when gratified" (33)

एवमुक्त्वा तदा मातुल्येन उवाच
 नामनिर्विशेषैः स्तोत्रैः प्रणम्य स दशाननः । नवन्तरावर्यं तु हृदये रक्षणे गतम् ॥ ३४ ॥

Respectfully bowing to Him when advised thus by his ministers, Daśanana glorified the God, whose standard bears the design of a bull, by singing psalms

हृदयवन् ।
 from the Śimaveda and other hymns. A thousand years elapsed while the Rākṣasa went on crying in this manner. (34)

ततः प्रीतो महादेवः सौगन्धे विटिः प्रभुः । मुक्त्वा चत्स भुङ्क्वृण्वन्त वक्त्र दशाननम् ॥ ३५ ॥
 प्रीतेऽस्मि ततः सौम्यं सौटीर्यं दशानन । सौगन्धेन सौ भुङ्क्वन्त ततः सुखिनः ॥ ३६ ॥
 यस्मात्तत्कथं चैतद् गतिं भवमाप्तवान् । तस्मात्तुल्य रावणे देवराजं मुमुक्षुः सौम्यम् ॥ ३७ ॥
 देवतां भुजुतां यत्ना ये चाप्ये जगतीये । एव स्वर्गमप्यर्हन्ति यथा तेऽप्यवन्तः ॥ ३८ ॥
 मण्ड पीडयति विषयं यथा येन स्तुतिभिर्यत् । ततः सौम्यमुवाच सौम्यविराजः ॥ ३९ ॥

Thereafter, O Rāma, Rāvana ranged over the earth's surface oppressing Katriyas possessed of exceeding valour here and there. (47) Disobeying his command some valiant Katriyas, who were full of martial ardour and ferocious in battle,

perished along with their followers. (48) Others, who were recognized as prudent, and who knew the Rāksasa to be difficult to conquer, submitted to the ogre, who was proud of his strength. "We stand vanquished." (49)

Thus ends Canto Sixteen in the Uttara Kānda of the glorious Rāmāyana of Vālmiki, the work of a Rishi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Vedavati, daughter of a Brahmarṣi, insulted by Rāvana, pronounces a curse on him and enters the fire. She appears as Sita in another birth.

अथ राजर् महाबाहुर्विचरन् पृथिवीतले । हिमवद्नमगाद्य परिक्राम रागः ॥ १ ॥
तत्रादयन् न वै कन्या कृष्णानिजजटाधराम् । आरौण विधिना चैना दीप्यन्ता देवतामिर ॥ २ ॥
न हृष्टा रूपमन्त्रां कन्यां तां मुमहात्रताम् । काममोहपीतात्मा पप्रच्छ प्रदग्धिर ॥ ३ ॥

While ranging over the earth's surface, the mighty-armed Rāvana, O king, arrived at a forest in the region of the Himalayas and was roving in it. (1) There he saw a maiden, wearing the skin of a black antelope and matted locks, rich in

austerities befitting a Rishi (a soor of Vedic Mantras) and glowing like a deity. (2) Seeing her, endowed with comeliness and observing a great vow, and overpowered by infatuation born of lust, Rāvana asked her as though laughing.—(3)

किमिदं दृष्टे भद्रे विदग्ध यौनस्य ते । नदि युका तत्रैतस्य स्थाप्यै प्रतिक्रिया ॥ ४ ॥
रूप तेजसुराम भीर कामोन्मादकर मृणाम् । न युक्त तस्मि श्चातु निर्गते होम निर्गम्य ॥ ५ ॥
कन्याणि किमिदं भद्रे कथं भर्ता वयानने । येन तस्मिन्मये भीर न नरः पुण्यभाग् भुवि ॥ ६ ॥
पृच्छतः शम मे नर्क कस्य हेतोः परिग्रमः ।

"O blessed one, what are you doing here? It is incompatible with your youth. Such a conduct fits ill with one of your beauty. (4) O Bhairu (one who easily gets afraid), your unrivalled beauty generates madness born of lust in the minds of men. It is not proper for you to perform Tapas, this is the conclusion which

has emerged from my mind (5) O auspicious one, to whom do you belong? What are you doing here? Who is your husband, O lady with a comely face? He who enjoys you, O timid one, is indeed a very fortunate person in this world (6) Relate everything to me, who am inquisitive. For whose sake is all this effort?"

एवमुक्ता ॥ सा कन्या राज्ञेन ददर्शिता ॥ ७ ॥

अमरीर् विरिर् कृत्वा तस्मात्पिष ततोऽपि । वृत्ताये नम्य विन वदन्ति ॥ ८ ॥
हरतामुत्र भूमिम् बुद्ध्या मुक्ते दृष्टयोः । कन्यै वृत्ते निव वेदयन्त मन्त्रिन ॥ ९ ॥

only old women, ■ lady possessing the eyes of ■ fawn ! (21) You, who are endowed with all good qualities, ought not to speak like this. You are beautiful in all the three worlds. O timid one, your youth is passing away. (22)

O blessed age, I am the King of Lakṣa, known as Daśagriva. Become my wife and enjoy (all) sense-delights as it suits your pleasure. (23) By the way, who is that aphom, you speak of as Viṣṇu ?

वीर्येण तपसा चैव भोगेन च क्लेशेन च ॥ २४ ॥

त मया नो समो भद्रे यं त्व वामयसेऽङ्गने ।

"He whom you wish to secure, Good lady, is not equal to me

in valour, Tapas, enjoyment and strength"

हृद्युक्त्वानि तस्मिन्नु वेदवयस्य नाश्वत् ॥ २५ ॥

मा वैवमिति मा वन्या तमुवाच निशाचरम् । वीर्येकाग्रिणि विष्णु सर्वलोकनमस्कृतम् ॥ २६ ॥

त्वद्वत्ते राजसेऽन्य कौण्डिनमन्येन बुद्धिमान् ।

When he had spoken thus, the aforesaid Vedavati for her part thereupon replied as follows:—"Don't speak thus, don't speak thus !" She told the ranger of the night, "What sensible

man, other than you, O king of the Rākṣasas, will speak thus disparagingly of Viṣṇu, who is the lord of the three worlds and who is universally respected "

एवमुक्त्वाना तस्य वेदवत्या निशाचरः ॥ २७ ॥

भूमिनेषु तदा वन्या करामेण परामृशत् । तां वेदवतीं कुद्रा केनाहं हस्तेन गच्छिन् ॥ २८ ॥

अभिर्भूत्या वरमस्त्याः वेदागच्छिन्नामृताकरोत् । सा ज्येष्ठीर रोणेन दन्तीर निशाचरम् ॥ २९ ॥

उवाचाग्नि गमाधाय मरणाय कृतवरा । धर्षिताम्ययानाय न मे रीतिमिवरे ॥ ३० ॥

रक्षन्माम् प्रवेशयामि पश्यन्मे हुताशनम् । यस्मात् तु धर्षिता नाह स्वस पाशयना गने ॥ ३१ ॥

तस्मात् तव वधार्थं हि समुत्पत्ये ह्यहं पुनः । नहि वारः म्रिये हन्तुं पुनश्च वासिभार ॥ ३२ ॥

वागे त्वयि मयोन्मृष्टे तनयश्च ह्ययो भवेत् । यदि ममि मम विनिहं हत दन हत गया ॥ ३३ ॥

तस्मात् स्वरोनिना माग्नी भवेय धर्मिणः मुता । एवमुक्त्वा प्रविशत् सा जतिरा जारोदरम् ॥ ३४ ॥

पशत च दिवो दिव्या पुण्ड्रिः समस्तनः । पुनरेव समुत्पत्ता पश्ये वधममयना ॥ ३५ ॥

तस्मादपि पुनः प्राप्ता पूर्ववत् तेन रक्षता । वन्य वरममयना प्रपद्य ह्यहं वरी ॥ ३६ ॥

प्रपद्य राखलदेवि दारोवामास मन्त्रिणे । ज्येष्ठे निधेयै राख चैवममोत् ॥ ३७ ॥

पश्येया हि मुञ्चंशी स्वदधारैव हरणे । एवमुक्त्वाग्नि सम त्वा प्रविश्य गताः ॥ ३८ ॥

सा चैव निनिमागय यशस्वानमयता । राजे हन्तुमेव हन्त पुनश्च पुनश्च गता ॥ ३९ ॥

गता जनवराजस्य प्रभूता तनया प्रणे । तव भागी मयागता विदुश्च दि गतावत ॥ ४० ॥

पूर्वे श्रेयस्ततः शत्रुवशात् निशाचरः । उवाचतिरा वीरममरा वं वंमममम ॥ ४१ ॥

एवमेव मरानाया म वंमममम पुनः । धेरे हन्तुमेव हन्ते वेदमममममम ॥ ४२ ॥

Spoken to in these words on that spot by the aforesaid Vedavati, the Rākṣasa then seized hold of the maiden by her hair with his hand. Provoked to anger, Vedavati cut off her hair with her hand (24-25) Getting transformed into sword

he kind then cut off her hair. Hastening to get an end to her life, she killed a fire. But it was as if she were with anger, she spoke to the Rākṣasa as if she were with anger. (26-27) (28-29) (30-31) (32-33) (34-35) (36-37) (38-39) (40-41) (42-43)



Yama, O Rāma ! said to the crow perched on the Prāgvamśī* in front (of him)—"O bird, I am greatly pleased with you; listen to my words which I am addressing to you out of gratification—(26) 'As I am pleased with you, the various diseases with which other living beings are tormented by me, shall have no effect on you.

There is no doubt about this. (27) In consequence of the boon granted by me, O bird, there is no fear for you from Death. You will live so long as people do not kill you. (28) When you have been fed, the people who are in my domain and who are afflicted with hunger, will feel perfectly sated along with their relations.' " (29)

वधस्तु त्रयोदशं गङ्गातल्यविवरिणम् । भूयतां प्रीतिर्युक्तं यवः पत्रगेश्वर ॥ ३० ॥
वर्णो मनोरमः शौभ्रश्चन्द्रमण्डलवनिभः । भविष्यति तरोदमः शुद्धफेनमममः ॥ ३१ ॥
मञ्जरीरं समागत्य कान्तो नित्यं भविष्यति । शप्यन्ते चतुर्थं प्रीतिमेतन्मे प्रीतिप्रभम् ॥ ३२ ॥

Varuna for his part said to the swan, swimming about in the waters of the Ganga—"O ruler of birds, listen to my words full of love (30) Your colour will be pleasing to the mind and delightful like that of the orb of the pure moon. It will be white

as foam and it will be unique to you (31) Coming into contact with water (which constitutes my body), you will ever look charming and enjoy unequalled delight. This will be a mark of my pleasure." (32)

हंगाना हि पुनः राम न वर्णः सर्वशङ्करः । पञ्चा नीलवस्त्रयोः कोट्यः शङ्खप्रतिमङ्गः ॥ ३३ ॥

O Rāma, in the past the colour of swans was not white all over the body, their wings were dark at the tips,

while their bracelets were dark-brown like the tips of the panic grass. (33)

अपाशशब्दं वैभवयः कृत्स्नयः गिरी श्रितम् । हेरयः सप्रचन्द्रमि वर्णं प्रोक्तवाच्यम् ॥ ३४ ॥
मदुद्वेगं च शिरो नित्यं भविष्यति तवाक्षयम् । एष काञ्चनशो वर्णो मयीत्या ते भविष्यति ॥ ३५ ॥

Then Kubera (son of Viśvavān) said to the chameleon, which was resting on a rock—"Pleased with you too, I will confer on you a golden hue (34) Your

head will always have the imperishable golden colour. Due to my pleasure, your dark colour will be transformed into a golden hue." (35)

एष हवः पराङ्मुखस्तस्मिन् यज्ञे तपो मुनिः । निरुते मद् दश ते पुनः स्वतन पातः ॥ ३६ ॥
इत्यादि श्रमदानायणे कान्तीकीर्त्तये अदिवाये उत्सवश्चेष्टादयः सर्वे ॥ ३८ ॥

Having granted boons in this manner to the aforesaid animals, the gods, at the completion of the sacrificial

ceremony, returned each to his abode along with their king (Indra). (36)

Thus ends Canto Eighteen in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Poet and the artist of a.

* A shed constructed for the dwelling of the sacrificer and his wife to the east of the sacrificial hall.

5. 2. 2

प्राणशयत तदा सर्वं दृश्यं हुतमिगानले । युद्धाया न मुचिरं कालं कृत्वा विरुममुत्तमम् ॥ १५ ॥
प्रव्यवृत्तं तमायाय क्षिप्रमेवावगेतिमम् । प्राविशत् गमुलं तत्र शयन्मा हव पावहम् ॥ १६ ॥

Since Anaranya had previous information, he had gathered a huge force intent on killing the Rākṣasa, the said army of the king sallied forth. (11) O jewel among men, ten thousand elephants and a lakh of horses, nay, several thousands of chariots as well as of foot-soldiers then came out on the battle-field, entirely covering the land, inclusive of foot-soldiers and chariots. Then ensued, O warrior skilled in warfare, a very fierce

battle between King Anaranya and the king of the Rākṣasas. Encountering the forces of Rāvana, and having fought for a pretty long time and exhibited supreme valour, the entire army of that ruler of the earth was fully consumed like oblations poured into a sacrificial fire. Attenuated in no time on coming in contact with the inflamed Rāvana, the army perished in a body like moths on entering fire (12-16)

नोऽपश्यत् तत्परेन्द्रस्तु नश्यमानं महावल्गुम् । यत्पार्श्वं गमयामास यनारयमानं यथा ॥ १७ ॥
ततः शस्त्रधनुःप्रवृत्तं धनुर्विष्कासयन् स्वयम् । आतपाद नमस्कृत्य गव्यं कौशमुच्छ्रितः ॥ १८ ॥
अनरयेन तेऽमायाया मदीक्षुमुत्तमणाः । प्रहस्तपरिता भयना व्यदधन् मृगा इव ॥ १९ ॥

That aforesaid monarch, for his part saw that huge army perishing like hundreds of streams full of water disappearing on reaching the ocean (17) Then beside himself with rage and twanging his bow, resembling

the bow of Indra, the king came up to the notorious Rāvana (18) The said ministers, Mārīcha, Śuka and Śārana along with Prabhata, were badly beaten by Anaranya and fled like deer (19)

ततो बाणमगन्धशैः पातयामास मूर्धनि । सत्यं शतपात्रजम् इत्यनुकुलानन्दनः ॥ २० ॥
तस्य बाणाः पतन्मन्त्रे चरिते न क्षतं क्वचित् । पविषथा इत्यभेद्यः पतन्त्यो विरिमूर्धनि ॥ २१ ॥
ततो गदागजेन क्रुद्धेन मृगनिमदा । नन्वेनमिदो मूर्तिः स पथिप्रसारा ह ॥ २२ ॥
स राजा पतितो भूमौ विह्वलः प्रविशितः । पद्मदम्ब इत्यग्रे मार्गं निर्वर्तितां यथा ॥ २३ ॥

Thereupon Anaranya (the delight of Ikṣvāku's race) loosed eight hundred arrows on the head of the king of the Rākṣasas. (20) Though falling (on the head of Rāvana), the aforesaid arrows of Anaranya did not cause any injury anywhere any more than torrents of water falling from clouds on

the top of a hill (21) Then, struck on the head by the enraged king of the Rākṣasas with his palm, the aforesaid king fell from the chariot as the tradition goes. (22) Confused and completely shaken, the said king fell on the ground like a sala tree struck by lightning in a forest (23)

तं प्रहस्तप्रवोर्ग्रेऽपि दृष्ट्वा मुनिर्गिरात् । विमिदनी पतन्मन्त्रं तत्र स पथि प्रसारा ॥ २४ ॥
शैलेश्वरं नमस्य यो हन्त मम दहन्मन्त्रिणः । शङ्के प्रपद्ये भोक्तुं न शक्नोति वरमन ॥ २५ ॥

Making fun of that ruler of Ikṣvāku's dynasty, Rāvana said, "What have you gained by encountering me on the occasion? (24) There is none in all the three worlds who can

give battle to me, O Lord of men! Deeply afflicted (as you were) to encounter me, I thought you did not know my strength" (25)

विष्णुना दैत्यपतैश्च गन्धर्वोऽसुरधरैः । त्वया समं विमर्देऽथ भूयः हि परितोषितः ॥ ५ ॥
 किञ्चिद् वक्ष्यामि तावत् तु श्रोतव्यं श्रोष्यसे यदि । तन्मे निगदतस्मात् समाधिं श्रवणे कुरु ॥ ६ ॥
 त्रिमयं वक्ष्यते तात त्वयावप्येन दैवतैः । हत एव ह्ययं लोको यदा मृत्युवशं गतः ॥ ७ ॥
 देवदानवदैत्यानां यश्चगन्धर्वरक्षसां । अवप्येन त्वया लोकः क्लृप्तुं योग्यो न मानुषः ॥ ८ ॥
 नित्यं श्रेयसि सम्पूढं महद्भिर्व्यसनैर्हृतम् । हन्यात् वस्तादद्यं लोकं जराव्याधिशनैर्युतम् ॥ ९ ॥

Having greeted him and made inquiries regarding his welfare, Daśagrīva, the Rākṣasa, asked him the reason of his visit (to the terrestrial region). (2) Sailing on a cloud, Nārada, the Devarṣi of immeasurable effulgence, said to Rāvana who was seated in (his aerial car) the Puṣpaka.—(3) "O suzerain lord of the Rākṣasas and son of Viśravā, O my friend, of noble descent, wait (awhile), I am pleased with your noble exploits. (4) Indeed I stand highly gratified by Lord Viṣṇu through encounters killing the Daityas and equally by you through conflicts overcoming the Gandharvas and Nāgas. (5) I, however, O friend, shall presently tell you something which is worth

listening to, if you are willing to listen. Pray, concentrate on listening as I speak, O dear son ! (6) What for is this world (of mortals) being destroyed by you, who cannot be killed (even) by the gods, O my child ? For this world stands virtually destroyed in that it is in the grip of Death. (7) The world of Humans does not deserve to be tormented by you, who cannot be killed (even) by the gods, the Dānavas and the Daityas, much less by the Yakṣas, the Gandharvas and the Rākṣasas. (8) Who would destroy people who are utterly ignorant of their higher interests, are surrounded by major calamities and who are subject to old age and hundreds of diseases ? (9)

सैतैरनिष्टोपगमैरकलं यत्र कुत्र कः । मतिमान् मानुषे लोके मुद्देन प्रवर्तते भवेत् ॥ १० ॥
 क्षीयमाणं दैवतं शुक्तिरामाजरादिभिः । विशादशोऽप्यमूढ लोकं त्य धारयन् मा ॥ ११ ॥
 परस्य तावन्महाबाहो राक्षसेश्वर मानुषम् । मूढमेव विचित्रार्थं वक्ष्ये न शक्यो गतिं ॥ १२ ॥
 वचिद् वादिष्वनृपादि सेव्येने मुदितैर्वने । वचने चारुवर्णैर्धाम्नुयमानैः ॥ १३ ॥
 मातापितृमुक्तस्नेहभार्यायन्धुमनोरमैः । सेहितोऽप्य क्रोध्यन्तः केशाश्च नारदपुत्रो ॥ १४ ॥
 तन्निभेयं परिहृष्टव्यं लोकं शोहनिराहृतम् । जित एव त्वया नीच्य मयदेवो नो गतायः ॥ १५ ॥
 भयस्यमेभिः सर्वैश्च गन्तव्यं समगदानम् । तत्प्रवृद्धीष्व सौम्यस्य यम परपुरजः ॥ १६ ॥
 तस्मिञ्चि जित सर्वं भवत्येव न भयः ।

"What wise man would love to sow destruction through warfare in the world of human beings, which is constantly afflicted with adverse contingencies here, there and everywhere ? (10) (Pray) do not destroy people (who are being preyed upon by hunger, thirst, old age, and so on, doomed as they are by Fate, and stand bewildered by melancholy and sorrow. (11) O mighty-armed lord of the Rākṣasas, just look at this world of human beings, who though ignorant

are (yet) addicted to diverse pursuits and to whom what is in store for them is not known. (12) At places instrumental music and dance etc. is enjoyed by men full of delight, while others in distress are crying with tears streaming from their eyes and along their faces. (13) Deluded by fondness for their mother, father and son and airy projects relating to their wife and other relatives and fallen (from virtue), man does not foresee his own suffering.

(14) Therefore, what will you gain by harassing as you do this world (of mortals) which is already undone by delusion ? O friend, the world of mortals stands already conquered by you, there is no doubt about it. (15)

All these beings needs must rest in abode of Yama; therefore, O Krishna Palastya, subdue Yama, O conqueror of hostile cities ! (16) When is conquered, all stands (automatically) conquered there is no doubt about it.

चिन्तयामास विप्रेन्द्रो विधूम इव पावकः । येन लोकात्म्यः सेन्द्राः हिश्यन्ते सचचनराः ॥ २८ ॥
 क्षीणे चायुषि धर्मेण स काले जेष्यते कथम् । स्वदत्तकृतगात्री यो द्वितीय इव पावकः ॥ २९ ॥
 रुग्णसंशो विचेष्टन्ते लोक्य यस्य महान्मनः । यस्य नित्यं त्रयो लोका विद्रवन्ति भयार्दिताः ॥ ३० ॥
 तं कथं राक्षसेन्द्रोऽसौ स्वयमेव गमिष्यति । यो विधाता च धाता च मुहूर्तं दुष्टृतं तथा ॥ ३१ ॥
 त्रैलोक्यं विजितं येन तं कथं विजयिष्यते । अपरं किं तु कृत्नैव निधानं गतिनाम्यसि ॥ ३२ ॥
 कौतूहलपमुत्तरो यास्यामि यमलदनम् । विमर्दे द्रष्टुमनयोर्मराशक्तयोः स्वयम् ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे विंशः सर्गः ॥ २० ॥

Having spoken as above, and
 rected the aforesaid sage, Rāvana (the
 en-headed monster) departed and
 entered the southern quarter, accompanied
 by his ministers. Plunged in meditation
 or a 'whirl', Nārada, the foremost of
 Brahmins, who was clothed with great
 effluence like a smokeless fire, for his
 part, reflected as follows:—"How will
 Death (the Time-Spirit), by whom
 all the three worlds including the
 mobile and immobile creation as well
 as Indra (their ruler) are afflicted in
 accordance with righteousness when
 their life has come to an end, be
 conquered (by Rāvana) ? How will
 that ruler of the ogres approach of his
 own accord that exalted soul who is
 like a second fire (in brilliance), who

is aware of the gifts as well as of the
 doings of all creatures, through whose
 energy all created beings derive their
 consciousness and varied activity and
 before whom (all) the three worlds
 ever recoil fear-stricken ? How will
 Rāvana subjugate him who is the
 sustainer (of the universe) and the
 dispenser of the fruit of their good and
 evil deeds and by whom (all) the
 three worlds stand subjugated ? Again,
 after adopting such a course of conduct
 (viz., subjugating Yama), what other
 order will he establish ? (17-32)
 Curiosity having been aroused (in me),
 I shall personally seek the abode of
 Yama (the god of retribution) in order to
 witness the encounter of these two heroes,
 Yama and the ogre (Rāvana)" (33)

Thus ends Canto Twenty in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of
 Vālmīki, the work of a Rishi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Rāvana invades the domain of Yama and destroys the forces of Yama.

एवं गन्तव्यं विप्रेन्द्रो जगाम स्फुरिक्रमः । अगन्तुं तद् दशरुहं कथं यमं दर्शय ॥ १ ॥
 अपरपुत्रं स यमं तत्र देवर्षिपुत्रमुत्तमम् । विजितमर्षिपुत्रं दर्शयिष्ये यमं दशरुहम् ॥ २ ॥
 न तु दृष्ट्वा यमः प्राण्य मरिचं तत्र नरदम् । अरुहं मुक्तामयं रत्नैः च यमम् ॥ ३ ॥
 वसिष्ठं धेनुं तु देवर्षे वसिष्ठं धेनुं न नरदम् । विजितमर्षिपुत्रं ते देवर्षिपुत्रम् ॥ ४ ॥

Having contemplated thus, Nārada
 (the foremost of Brahmins) swift of
 pace, proceeded towards the domain of
 Yama in order to relate the story as it
 came to be. (1) There he saw and

Yama with the (all-wise and) fire
 placed before him and death dealt justly
 to every living being according to the
 nature of its deed. (2) Offered water
 to wash his hands with according to the

rules of conduct on seeing the eminent
Sage Nārada arrived there. Yama for
the first said to him when he was seated
respectfully—(3) "O celestial sage,

waited upon by gods and Gandharvas
I hope all is well (with you) for
righteousness is not wanting. What can
be the object of your visit ?" (4)

अस्मिन् तु यमो यत्नं नागदो भगवान्निः । भूतानामभिधासामि विधानं च विदीक्ष्यते ॥ ३ ॥
तत्र यमो दत्तव्यं विगृह्य निदानतः । उवाच यमो नैव विप्रैस्तं मुनिं ॥ ४ ॥
तस्मै वाच्यं यमो विप्रैः । दत्तव्यं यमो विप्रैः । दत्तव्यं यमो विप्रैः ॥ ५ ॥

श्रियः गृहमुन्नेयुः गीतवादित्रनिःस्वनेः । प्रमोदमानानद्राक्षीद् रावणः मुकुतैः स्वकैः ॥ १८ ॥
 रमं गोप्रदातारो ह्यन्नं चैवान्नदायिनः । यदांश्च गृहदत्ताः स्वकर्मस्यमनतः ॥ १९ ॥
 वर्णमणिमुक्ताभिः प्रमदाभिरलङ्कृतान् । धार्मिकानपरोक्षत्र दीप्यमानान् स्वनेज्जग ॥ २० ॥
 दशं स महाबाहु रावणो राक्षसाधिपः । ततस्तान् भिद्यमानाश्च कर्मभिर्दुन्दुतैः स्वकैः ॥ २१ ॥
 षणो मोचयामास विक्रमेण बन्धद् बन्धि । प्राणिनो मोक्षिणास्तेन दशधीवेण राक्षसा ॥ २२ ॥
 सुगमपुमुहूर्तं ते क्षतर्क्षितमचिन्तितम् ।

Ravana also saw some people feeling
 blighted in the best of houses with the
 aid of vocal and instrumental music
 in virtue of their own meritorious deeds.
 () Ravana, the mighty-armed
 rain lord of the Rāksasas, saw
 those who had gifted cows drinking milk,
 those who had gifted food eating food,
 and still others who had gifted houses
 living in houses as the reward of their
 meritorious) doings, and other pious

souls decked with gold, gems and pearls
 and shining in their own lustre
 in the company of youthful women.
 By dint of his prowess the mighty
 Ravana forcibly liberated those who
 were being tortured because of their
 own sinful deeds. The aforesaid living
 beings liberated by the said ogre,
 Dasagriva, enjoyed for a while happiness
 which was (altogether) unexpected and
 unthought of

प्रेतेषु मुच्यमानेषु राक्षसेन महीयग ॥ २३ ॥
 नयोग्याः मृगंमुन्ना राक्षसेन्द्रमभिद्रवन् । ततो हलह्लासद्दः सार्द्धिगम्यः समुत्थितः ॥ २४ ॥
 रमपञ्चस्र योधानां दुराणां सम्प्रधावताम् । ते प्रातः परिधेः शूरेमुंगलेः शक्तितोमरेः ॥ २५ ॥
 पुष्पकं नमपन्त दुराः रागहृदयः । तस्यागनानि प्रागादान् वेदिकाक्षोरणानि च ॥ २६ ॥
 पुष्पकं बभञ्जुन्ते क्षीमं मधुकरा इव । देविन्यान्भूत तद् रिमान् पुष्पकं मूषे ॥ २७ ॥
 न्यमानं तथैवादीदृश्यं ब्रह्मतेजसा । अगम्या मुमदस्यानीन् तप्य गेना महाभनः ॥ २८ ॥
 दुराशमप्रयान्तां सहस्राणि शनानि च । ततो बृधैश्च शैलेभ्यः प्रागादनां शौनया ॥ २९ ॥
 ततस्ते सचिवात्मस्य यथाकामं यथावलम् । अपुष्पन्त महावीराः स स राजा दशाननः ॥ ३० ॥

While the departed were being
 rated (in this way) by the
 ceptionally mighty Ravana, the
 dians of the dead rushed at the king
 the Rāksasas highly enraged. A great
 hour then distinctly arose from all
 among the valiant soldiers of Yama
 king who deals out justice) who
 with all speed (to check the
 order) The said heroes duly assailed
 Puspaka in hundreds and thousands
 on spears, iron bars, pikes, pestles,
 clubs and iron clubs. Like black bees
 rapidly demolished the seats, the
 usions, the daises and the portals of

the Puspaka. Though being demolished
 in combat, that aerial car, the Puspaka,
 which was the seat of gods, remained
 intact by the power of Brahmā, imperish-
 able as it was. The army of that high-
 souled god was a very huge one, it was
 past counting of the heroes who formed
 the advance guard there were hundreds
 and thousands. Thereupon the aforesaid
 ministers (of Ravana) who were
 (all) great heroes, as well as the
 notorious King Ravana, fought each
 according to his will and strength with
 trees and mountains as well as with
 hundreds of hundreds (१२-३०)

ते तु शक्तिरक्षिणाश्च रक्षसाश्च । अगम्य गन्धर्वान् यक्षान् कर्पूरान् ॥ ३१ ॥
 भवेत्ते ते महाभगा जन्तुः दुरादिभिरन । यस्मै च शत्रोः शत्रोः शत्रोः च शत्रोः ॥ ३२ ॥

जमत्तंष्टांस्तु मत्पश्य समवेष्टा महावज्रः । तमेव चाभ्यषावन्त एतैरेतन्मन्त्रं ॥
 तत्र मन्त्रेतिदिग्वाङ्मन्त्रः प्रदर्शितं वीर्यः । कुल्लोकोक इवाभाति पुष्पके राक्षसिते ॥
 म हु इत्यनदाभ्यामृच्छिनेमन्त्रायमान् । मुमयानि शिलाशूभान् मुमोनाम्बरात् वदे ॥
 एतन्मन्त्रं च शिवानां च शम्भानां चानिदावन्मन्त्रं । समगैस्तेषु तद् वर्णं पुरा भक्तैरेव ॥

Having reduced bushes as well as
as to ashes, when loosed, that arrow
its part with its crown of flames
reed through the field of battle
owned by carnivorous animals. (44)
assumed by the blaze of that shaft,
troops of Yama (son of the

sun-god) for their part fell on the
battle-field like the standards of the
mighty Indra. (45) Thereupon the
ogre of terrible prowess for his part
with his ministers uttered a great
roar convulsing the earth as it
were. (46)

*Thus ends Canto Twenty-one in the Uttara Kāṇḍa of the glorious Rāmāyana
of Vālmīki, the work of a Rṣi and the oldest epic.*

द्वाविंशः सर्गः

Canto XXII

Duel between Yama and Ravana; Yama holds back, at the
intervention of Brahmā, his rod of destruction which
was raised to make short work of Ravana; the
triumphant Ravana leaves the domain of Yama.

स तस्य तु महानादं श्रुत्वा वैवस्वतः प्रभुः । शत्रुं विजयिन मेने स्वयत्स्य च गन्धर्वम् ॥ १ ॥
व दि योधान् हतान् मत्वा शोषमरकलोच्चनः । अत्रवीत् त्वरितः सृज रथो मे उपनीयताम् ॥ २ ॥

Hearing that great roar of Ravana,
son of Yama (son of the sun-god) for
his part concluded the enemy to have
the upper hand and that his own
troops had perished. (1) Assuming

that his (own) soldiers had been
killed, his eyes blood-red with
anger, Yama hastily said to his
charioteer, "Let my chariot be brought."
(2)

तस्य सृजन्महा दिग्मनुषस्याय महारथम् । शितः स त महोवा अपागोदत्त त रथम् ॥ ३ ॥
माममुद्ररस्तथ मृत्युमृत्युप्रतः शितः । येन मत्तिपदे मरे येनेदमिदमजयम् ॥ ४ ॥
बाह्वदृष्ट्यु पादपक्षौ मूर्तिमानरथ चभयत् । यमप्रदग्ध दिग्म तेजसा रावदग्निपत् ॥ ५ ॥
तस्य पादपक्षौ निरिडश बाह्वदृष्टा प्रतिष्ठितः । पञ्चदशसंमसतः शितः मूर्तिभ मृदः ॥ ६ ॥
ततो लोकत्रयं धुग्धमश्नन्त दिक्षीयतः । काल इहा तस्य मृदु मरेदेममवदम् ॥ ७ ॥

Having brought his huge celestial
chariot, the charioteer stood (before him)
and that god of exceeding energy,
mounted the said chariot (3) Nay,
with a lance and mallet in his hand,
the god of death by whom all these
three worlds which are imperishable
(in the sense that they sprang up and
reappear in regular succession) are
destroyed, stood in front of him
(Yama) (4) Kāladapda (the rod of
divine destruction) the oldest

weapon of Yama, stood at his side in
a personal form, blazing with effulgence
like a fire. (5) On (all) his (four)
sides were installed the horses of Death
which had no reins or harness and there
also stood in a personal form a mallet
whose impact was like a fire.
(6) Labeling the T the
terror of all the thus
prophets. rise
t: seen

तान्मनोऽयं मृतमनश्च निद्रमन् । प्रययौ भीममन्दो यः सारथिः सितः ॥
 मृद्वेन यमं मे तु हन्ति हि मेनः । प्रययन् मनगस्तथा यः सारथिः सितः ॥

Then the charioteer urged on those
 steeds which were possessed of a bright
 lustre, and the chariot advanced with
 a terrible roar to the spot where
 the kind of oxen stood (8) In an

instant three horses, which were
 those of Indra and were quick
 thought, brought Yama to Yama
 where the battle was (already) on. (9)

मृत्युं चतुर्भिर्निशितैः सतं सप्तभिरार्दयत् । यमं शतमहसेन शीघ्रं मर्मस्थताडयत् ॥ २१ ॥
 ततः क्रुद्धस्य वदनाद् यमस्य समन्नायत । ज्वान्माली सनिःश्वासः सधूमः कोपपावकः ॥ २२ ॥
 तदाध्वर्यमयो दृष्ट्वा देवदानवमनिधौ । प्रहर्षिती मुग्धरन्धौ मृत्युकालौ बभूवतुः ॥ २३ ॥

He struck the god of Death with four arrows and the charioteer with seven, with a hundred thousand arrows he swiftly pierced Yama in his vital parts. (21) Then arose from the mouth of the angered Yama, the fire of anger with a crown of flames.

accompanied by breath and smoke. (22) Beholding that marvel in the presence of the gods and the demon, the god of death and Kāla (the Time-Spirit), who were highly enraged, were filled with great enthusiasm for the contest. (23)

ततो मृत्युः क्रुद्धतरो वैवस्वतमभागत । मुञ्च मा यमरे यावद्धन्मीम पापराक्षसम् ॥ २४ ॥
 नैया रक्षो भवेद्य मयादा हि निसर्गतः । हिरण्यकशिपुः श्रीमान् नमुचिः शम्भुरक्षभा ॥ २५ ॥
 निगन्दिधूमकेतुश्च बलिर्वैरोचनोऽपि च । शम्भुर्देव्यो महाराजो बृधो वणमन्यधैव च ॥ २६ ॥
 राजर्षयः शास्त्रविदो गन्धर्वाः समहोरगाः । ऋषयः पत्रगा देव्या यथाश्च ह्यमरोगणाः ॥ २७ ॥
 युगान्तरपरिवर्ते च पृथिवी समहाणवा । क्षय नीता महाराज भववर्तगरिद्रुमा ॥ २८ ॥
 एते चान्ये च बहवो बन्धवन्तो दुरासदाः । विनिवृत्ता मया दृष्टाः किमुतस्य निशाचरः ॥ २९ ॥
 शुभ मां तापु धर्मश्च यावदेन निहन्म्यहम् । नहि कश्चिन्मया दृष्टो यन्वनरि जीवति ॥ ३० ॥
 बलं मम न खल्वेतन्मर्यादाया निसर्गतः । ए दृष्टो न मया काल मुहूर्तमपि जीवति ॥ ३१ ॥

Feeling greatly angered, the god of death said to Yama (son of the sun-god), Vaivaswata:—"Leave me alone on the field of battle till I make short work of this sinful ogre. (24) The ogre would not survive today (on closing with me), such is the natural law. The glorious Hiraṇyakaśipu, Namuchi and Śambara, Nisandi and Dhūmaketu as well as Bali, son of Virochana, the giant Śambhu, the great king Vṛtra as well as Vāna, royal sages versed in the scriptures, Gandharvas and mighty Nagas, seers of Vedic Mantras, serpents, (other) giants, Yakṣas as well as hosts of celestial nymphs, nay, (even) this earth

including the ocean, mountains, rivers and trees was brought to an end by me, O great king at the end of the world-cycle (25-28) These above-named as well as numerous other mighty warriors, who were difficult to approach were utterly destroyed as soon as seen by me, to say nothing of this ranger of the night. (29) Leave me perfectly alone, O knower of what is right, till I make short work of this fellow. None who is seen by me, however mighty he may be, can survive. (30) Seen by me, O Time-Spirit, the fellow will not survive even for a short while. This indeed is no power of mine, such, however, is the natural law." (31)

तस्मै यचन धृत्वा धर्मराजः प्रतपन् । भवतीं एष तं मृत्युं त्वं शिष्येन निहन्म्यहम् ॥ ३२ ॥

Hearing this utterance of Death, the Glorious Yama (the Lord of Justice) on that occasion said to

the celebrated god of death "You stand alone, I will kill this fellow" (32)

ततः सरभन्तपनः क्रुद्धो वैवस्वतः प्रभुः । कण्टकपद्मैश्च ॥ शतैश्च यमं वधत् ॥ ३३ ॥
 यतः परैरेव निशितः कण्टकाः प्रक्षिपितः । एवमपि यमो दृष्टो दृष्टेन विभ ॥ ३४ ॥
 रक्षदेव यः प्रयत्नं प्रयत्नमपि कर्तुं । किं पुनः कृत्स्नमस्तं यममस्तं च हन् ॥ ३५ ॥

Therupon Lord Yama (son of the
 n-gal) for his part his eyes blood-
 ed with anger, lifted with his hand his
 flaming rod of punishment, on the
 four) sides of which were installed
 e snare of destruction and there also

stood in a personal form a most
 brilliant as a fire and the thunder-
 and which extracts the life out of low
 beings by its very sight, much more
 the one who is touched or disturbed
 by it. (33-35)

Spoken to in these words, the pious-minded Yama for his part then said in reply:—"The rod stands diverted hereby, since you are our master. (47) If this fellow who stands protected by your boon cannot be killed by me,

what can be accomplished by me now by continuing on the field of battle ! (48) I, therefore, hereby disappear from the view of this ogre" Saying so he disappeared then and there, chariot, horses and all. (49)

दशग्रीवस्तु तं जित्वा नाम विश्राज्य चात्मनः । आरुह्य पुष्पकं भूयो निष्क्रान्तो यमगदनात् ॥ ५० ॥

य ॥ वैद्यवतो देवैः सह ब्रह्मपुरोगमैः । जगाम त्रिदिवं हृष्टो नारदश्च महामुनिः ॥ ५१ ॥

इत्योर्वै श्रीमद्रामायणे बाल्मीकीये अदिकाव्ये उत्तरकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Having conquered Yama, and proclaimed his name, and remounting the Puspaka, Rāvana (the ten-headed monster) emerged from the domain of Yama. (50) God Yama (son

of the sun-god) for his part, as well as the eminent sage Nārada joyously rose to heaven along with the gods headed by Brahmā. (51)

Thus ends Canto Twenty-two in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

अयोध्याः सर्गः

Canto XXIII

Ravana makes friends with the Nivatakavachas, kills the Kalakeyas and vanquishes the sons of Varuṇa.

ततो जित्वा दशग्रीवो यम त्रिदशपुंगवम् । रत्नजम्बु रणक्षेत्री स्वगृह्यन् ददरां ह ॥ १ ॥

ततो रुधिरमिक्ताङ्गं प्रहारेज्जरीकृतम् । रत्नज रक्षसा हृष्टा निम्नय गमुन्मगम् ॥ २ ॥

अनेन वर्षयित्वा च मारीचप्रमुखात्मतः । पुष्पकं भेदिरे गवै गन्तिता गगनेन तु ॥ ३ ॥

ततो रत्नजं रक्षः प्रविष्टः पयसा निधिम् । हेत्येवमगमन्पुष्ट वदनेन मुग्धताम् ॥ ४ ॥

य तु भोगवर्ती गत्वा पुरीं वसुकिरम्बितम् । जित्वा नगम् वरो हृष्टो वरो जनिमयी पुरीम् ॥ ५ ॥

नियतवयसाम्बन्ध हेत्या सन्धवरा वगम् । रक्षजम्बुजं समगम्य युद्धाय गमुन्मगम् ॥ ६ ॥

ते तु गवै मुविशन्ता हेत्या वयस्यनिनः । ननप्रहसन्मन्त्र प्रहृष्टा युद्धदुर्मताः ॥ ७ ॥

शरैर्मिश्रितैः कुलिशैः । वदितानिराक्षरैः । अन्धेन्यं विविधैः कुशै रक्षसा दनयान् ॥ ८ ॥

तेषां तु मुष्पनमना सद्यः संवसरो गतः । न चन्द्रेणान्तरिक्षे विजिते वा धरेर्नि वा ॥ ९ ॥

Having conquered Yama, the foremost of gods, Rāvana (the ten-headed monster) for his part who boasted of his fighting, then, saw his associates (in war) as the tradition goes. (1) Thereupon the ogres felt amazed to see Rāvana bathed all over with blood and shattered by blows. (2) Having felt elated him on his victory, and reassured by him

in their turn, all the ministers headed by Mārīcha then remounted the Puspaka. (3) In order to reach Rāshishā (the peraltimate subterranean region) the ogre then entered the ocean (the repository of waters) inhabited by Garis and the hosts of Nāgas (a kind of sea beings having the face of a man and the tail of a serpent) and daily

betel by Varuna (the god of water).
(4) Proceeding to the city of Bhogavati
led by Virad (the ruler of the
city) and having subdued the Nāgas,
for his part joyously went to the city
Marimayi (made of gems). (5) In
that city lived a race of giants, known
as the Nivātakavachas, who had obtained
arms (from Brahmā) Approaching them,
he often challenged them to a combat.

valiant, -were armed with all (sorts
of) weapons and were fearless in
combat, were transported with joy to
getting this god-sent opportunity of
fighting). (7) Provoked by a fight
ofress as well as the Dānavas, they
each his opponent with pikes, iron
thunderbolts, sharp-edged spears, axes
and battle-axes. (8) When they were
fighting thus, more than a year ago

ततः पाण्डुरमेराभ कैलागमित्र मास्वरम् । वरुणस्यालयं दिव्यममयद् राक्षसगणैः ॥ २० ॥
 क्षरन्ती च पयस्तत्र सुरभिं गामवस्थिताम् । यस्याः पयोऽभिनिष्यन्दात् धीरोदो नाम गगारः ॥ २१ ॥
 ददर्श रावणस्तत्र गोवृन्देन्द्रवारिणम् । यस्माच्चन्द्रः प्रभवति शीतरश्मिर्निशाकरः ॥ २२ ॥
 यं समाश्रित्य जीवन्ति केनपाः परमर्षयः । अमृतं यत्र चोत्पन्नं स्वधा च स्वधभोजिताम् ॥ २३ ॥

Thereupon the suzerain lord of the
 degrees saw the heavenly abode of Varuna
 (the God of water) which looked like
 a white cloud and shone like Mount
 Kailāsa. (20) Rāvana also saw
 stationed there the cow of plenty pouring
 out milk (from her teats) called
 Surabhi, the mother of the foremost of
 bulls (the transport of Lord Śiva),
 from the flow of whose milk comes into

existence the ocean named Kāroḍa (the
 ocean of milk) from which springs up
 the moon of cool rays.—who nebers in the
 night.—(day) on which depend the
 highest Beis (the seers of Vedio
 Mantras) living on the froth of
 milk and in which appears nectar
 (the food of the immortals) and
 Swadhā, the food of the manes.
 (21-23)

यां भ्रुवन्ति नरा लोके

सुरभिं नाम नामतः ।

प्रदक्षिणं तु तां कृत्वा रावणः परमाकुताम् । प्रविशेश महापौरं गुप्तं बहुविधैर्हते ॥ २४ ॥
 ततो धारागताकोर्णे, शारदाप्रनिर्म तदा । नित्यप्रहृष्टं दृष्टो वरुणस्य गृहोत्तमम् ॥ २५ ॥
 ततो हत्वा बलाघ्नप्रान्त् समरे तैश्च तद्धितः । अब्रवीच्च सतो योधान् राजा शीघ्रं निवेष्टताम् ॥ २६ ॥
 पुटार्थं रावणः प्रातस्तस्य युद्धं प्रदीयताम् । वद वा न भयं तेऽस्ति निर्विजोऽसीति गजुक्तिः ॥ २७ ॥

Walking clockwise round that most
 wonderful cow, whom human beings on
 this (mortal) plane speak of by the
 name of Surabhi, Rāvana for his part
 deeply penetrated into the exceedingly
 formidable domain of Varuna (the god of
 water), protected by troops of various
 kinds, (24) Thereupon he saw on that
 occasion the excellent dwelling of
 Varuna, surrounded by hundreds of
 waterfalls, shining like an autumnal

cloud and always highly delightful. (25)
 Having thereupon struck down the generals
 of Varuna's army on the battle-field and
 struck (in turn) by them, Rāvana then said
 to the former's warriors—"Let your ruler be
 speedily notified (in the following words—)
 (26) Seeking an encounter, Rāvana
 has arrived (at your door), battle may
 be given to him or admit with joined
 palms that you stand defeated. (Then)
 there is no fear for you." (27)

एतस्मिन्नन्तरे मुखा वरुणस्य महामनः । पुत्रः वीरश्च विप्रश्चान् तैश्च पुत्रैः परम् ॥ २८ ॥
 ते तु तत्र गुणोपेता बभूवुः परिवृताः स्वदेः । पुत्र्या रथान् कृष्णमनुवृत्तान् च वनम् ॥ २९ ॥
 ततो युद्धं भगवत्यद् दारुणं रोमहर्षणम् । सन्निवेश्य पुत्र्या रावणस्य च धीमा ॥ ३० ॥
 भगवत्पुत्रं महावीर्येन्द्राशोचस्य रथगः । वरुणं तद् बभूवुर्गं शीघ्रं निनिर्वाहम् ॥ ३१ ॥

In the meantime provoked to anger,
 issued forth the sons and grandsons of
 the high-souled Varuna as well as (their
 two generals), Gau and Puṣkara. (28)
 Having harnessed their chariots, which
 were able to move wherever one liked
 and which shone like the rising sun,
 they, for their part, adorned as they
 were with (all) virtues appeared on
 the field of battle, surrounded by their

troops. (29) Then ensued a fierce
 struggle, which caused one's hair to
 stand on end between the sons of
 Varuna (the god of water) and the
 clever Rāvana (30) And the whole of
 that army of Varuna was exterminated
 in an instant by the ministers
 of the ten-headed ogra, who were
 endowed with extreme
 (31)

स्तोत्रं गन्तुं शक्ते नरकस्य मुक्तये । अर्चितः शङ्करो नित्यं सदात्मनः ॥ १० ॥
 मङ्गलार्थं नृणां गन्तुं ह्यस्य पुण्यम् । अस्मिन्मन्त्रे शिवः सदात्मनः ॥ ११ ॥
 मङ्गलार्थं गन्तुं नृणां पुण्यम् । अस्मिन्मन्त्रे शिवः सदात्मनः ॥ १२ ॥
 मङ्गलार्थं गन्तुं नृणां पुण्यम् । अस्मिन्मन्त्रे शिवः सदात्मनः ॥ १३ ॥

even) as clouds would lash a hill. (42) Provoked to anger, Rāvana (the en-headed monster), who resembled the swollen fire of dissolution, showered an exceedingly formidable hail of shafts on their vital parts. (43) Firmly established (in his car) Rāvana (who was difficult to overpower) then hurled on them pestiles of various kinds, hundreds of lances,

sharp-edged spears and javelins too as well as huge Śataghnia (stones studded with iron spikes and four Tālas in length)* Though pierced through and through, these valiant foot-soldiers rushed forth. The foot-soldiers (however) were reduced to straits due to that very hail of weapons as sixty-year old elephants would be on entering an extensive morass (44-46)

सीदमान् सुतान् दृष्ट्वा विह्वलान् स महाबलः । ननाद रावणो हर्षान्महान्मुपरो यथा ॥ ४३ ॥
ततो रक्षो महानादान् मुक्त्वा हन्ति स्म वाक्यम् । ननाप्रदणोरेनैर्धारापानीरिवामुदः ॥ ४४ ॥
ततस्ते विमुक्ताः सर्वे पतिता धरणीतले । रणात् स्वपुरुषैः शीघ्रं गृह्यन्तेव प्रवेशिताः ॥ ४५ ॥
ततश्चोत् ततो रक्षो वरुणाय निवेद्यताम् । रावणं त्वय्योन्मथो प्रदातो नाम वाहनः ॥ ४६ ॥
गवः खड्ग महाराजो ब्रह्मलोक जलेश्वरः । गान्धर्व वरुण श्रोतु य त्वमङ्गदमे गुरि ॥ ४७ ॥
तत् किं तव यथा घोर परिश्रम्य गते नृपे । ये तु सनिहिता घोराः कुमारस्ते पराजिताः ॥ ४८ ॥

Seeing those sons of Varuna, suffering and distracted, the notorious Rāvana, who was endowed with extraordinary might, thundered in joy like a huge cloud. (47) Emitting great shouts, the ogre thereupon began to strike the sons of Varuna with various weapons in hand as a cloud would lash trees with torrents. (48) They all thereupon fell to the ground and, their faces (thus) from the battle, were speedily taken from the battle-field to their homes by their own men. (49) The ogre then said to them, "Let my presence be

announced to Varuna." A counsellor of Varuna, Prahlāda by name, however, made the following reply to Rāvana — "The great king Varuna, the ruler of the waters, whom you are challenging to a combat, has, really speaking, gone to Brahmaloka (the domain of Brahmā) to listen to the music of Gandharvas (celestial musicians). (50-51) When the king has gone out, O hero, what will you gain by exerting yourself in vain? As for his valiant sons, who were present here, they stand vanquished (by you)." (51)

एषैन्द्रस्तु तच्छ्रुत्वा नाम विराड्वा ज्ञातनः । हर्षात्ताद विमुह्यन् वै निश्रान्तो वरुणस्यत् ॥ ४९ ॥
आगतस्तु यथा येन तेनैव विनिवृत्त्य सः । तद्गमनमुक्ते, रक्षो ननन्ममतो वरी ॥ ५० ॥

हृष्यो श्रीमद्रामावणे बाल्मीकीये अदिवाये उत्तरकाण्डे वन्देति सर्वं ॥ २३ ॥

Hearing this and proclaiming his name Rāvana (the king of ogres) for his part made good his exit from the domain of Varuna, shouting through joy

(53) Returning by the same route by which he had come, the said ogre rose into the heavens and proceeded towards Lanka.¹ (51)

Thus ends Canto Twenty-three in the Uttara Kāṇḍa of the Rāmāyaṇa of Vālmīki, the work of a R. and the oldest ep.

* रामायणे च चतुर्दश श्लोकाः सम्मिश्रिताः । अत्र 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-१२३४-१२३५-१२३६-१२३७-१२३८-१२३९-१२४०-१२४१-१२४२-१२४३-१२४४-१२४५-१२४६-१२४७-१२४८-१२४९-१२५०-१२५१-१२५२-१२५३-१२५४-१२५५-१२५६-१२५७-१२५८-१२५९-१२६०-१२६१-१२६२-१२६३-१२६४-१२६५-१२६६-१२६७-१२६८-१२६९-१२७०-१२७१-१२७२-१२७३-१२७४-१२७५-१२७६-१२७७-१२७८-१२७९-१२८०-१२८१-१२८२-१२८३-१२८४-१२८५-१२८६-१२८७-१२८८-१२८९-१२९०-१२९१-१२९२-१२९३-१२९४-१२९५-१२९६-१२९७-१२९८-१२९९-१३००-१३०१-१३०२-१३०३-१३०४-१३०५-१३०६-१३०७-१३०८-१३०९-१३१०-१३११-१३१२-१३१३-१३१४-१३१५-१३१६-१३१७-१३१८-१३१९-१३२०-१३२१-१३२२-१३२३-१३२४-१३२५-१३२६-१३२७-१३२८-१३२९-१३३०-१३३१-१३३२-१३३३-१३३४-१३३५-१३३६-१३३७-१३३८-१३३९-१३४०-१३४१-१३४२-१३४३-१३४४-१३४५-१३४६-१३४७-१३४८-१३४९-१३५०-१३५१-१३५२-१३५३-१३५४-१३५५-१३५६-१३५७-१३५८-१३५९-१३६०-१३६१-१३६२-१३६३-१३६४-१३६५-१३६६-१३६७-१३६८-१३६९-१३७०-१३७१-१३७२-१३७३-१३७४-१३७५-१३७६-१३७७-१३७८-१३७९-१३८०-१३८१-१३८२-१३८३-१३८४-१३८५-१३८६-१३८७-१३८८-१३८९-१३९०-१३९१-१३९२-१३९३-१३९४-१३९५-१३९६-१३९७-१३९८-१३९९-१४००-१४०१-१४०२-१४०३-१४०४-१४०५-१४०६-१४०७-१४०८-१४०९-१४१०-१४११-१४१२-१४१३-१४१४-१४१५-१४१६-१४१७-१४१८-१४१९-१४२०-१४२१-१४२२-१४२३-१४२४-१४२५-१४२६-१४२७-१४२८-१४२९-१४३०-१४३१-१४३२-१४३३-१४३४-१४३५-१४३६-१४३७-१४३८-१४३९-१४४०-१४४१-१४४२-१४४३-१४४४-१४४५-१४४६-१४४७-१४४८-१४४९-१४५०-१४५१-१४५२-१४५३-१४५४-१४५

Canto XXIV

Lament of the celestial damsels and other ladies forcibly carried
off by Ravana and the curse pronounced by them; Ravana
consols his wailing sister, Śūrpanakhā and sends
her to the Daṇḍaka forest with Khara.

विनिन्दन्तः सन्ति तानः यः सुखमाप्नुः । जने पति नरोद्धिदित्यन्ताभ्यः ॥ १ ॥
 दशरथे हि न स्यात्तन्मन्त्रो यो यथा परस्मिन् । हन्त कपुञ्जनं वल्लभं तिमिने तं दधे ॥ २ ॥
 एतन्मन्त्रमन्त्रं सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ ३ ॥
 न हि तन्मन्त्रं सुखमाप्नुमन्तुस्तथा जन्तुः । सुखमाप्नुमन्तुस्तथा भोजयितुम् ॥ ४ ॥
 तन्मन्त्रं तन्मन्त्रमन्त्रमन्त्रं मन्त्रः । भूयः तिमिने तद् भोजयितुम् ॥ ५ ॥
 तन्मन्त्रमन्त्रमन्त्रं मन्त्रमन्त्रं मन्त्रः । देवदत्तमन्त्रमन्त्रं तिमिने भोजयितुम् ॥ ६ ॥
 दशरथः सुखमाप्नुः सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ ७ ॥
 दशरथः सुखमाप्नुः सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ ८ ॥
 दशरथः सुखमाप्नुः सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ ९ ॥
 दशरथः सुखमाप्नुः सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ १० ॥
 दशरथः सुखमाप्नुः सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ ११ ॥
 दशरथः सुखमाप्नुः सुखमाप्नुमन्तुः । यत्तदन्ताभ्यः तिमिने भोजयितुम् ॥ १२ ॥

countenance and eyes, resembled a female deer fallen into the clutches of a lion. One of them thought, "Will this fellow

notually devour me?" Sore stricken with sorrow, another thought, "Will this fellow kill me?"

इति मातुः पितृन् स्मृत्वा भर्तृन् भ्रान्तस्तथैव च ॥ १२ ॥

दुःखशोकसमाविष्टा विष्टेभ्यः सहिताः स्त्रियः । कथं नु मृष्ट मे पुत्रो भविष्यति मया विना ॥ १३ ॥
कथं मत्ता कथं भ्राता निमग्नः शोकमगरे । हा कथं नु करिष्यामि भर्तुन्मसादहं विना ॥ १४ ॥
मृत्यो प्रसादयामि न्वां नय मां दुःखभागिनीम् । किं नु तद् दुष्कृतं कर्म पुरा देहान्तरे कृतम् ॥ १५ ॥
एवं स्म दुःखिताः सर्वाः पतिनाः शोकमगरे । न खल्विदमर्थं पश्यामो दुःखलास्यान्तमात्मनः ॥ १६ ॥
अहो पित्रानुरं लोकं नास्ति स्वययमः परः । यद् दुर्वन्दा वल्लभा भर्ताते एवमेव नः ॥ १७ ॥
सर्वेदेयता काले नक्षत्राण्येव नशिताः । अहो सुखञ्चद् रक्षो वशोवापेयु रयमेव ॥ १८ ॥
अहो दुर्वृत्तमात्माय नाम्नाय च जुगुप्सते । लक्ष्म्या सहसस्तावद् विम्वोऽस्य दुरात्मनः ॥ १९ ॥
इदं त्वमहदां कर्म परदारभिमर्शनम् । यस्मादेव परकायु रयमेव रक्षमाधमः ॥ २० ॥
तस्माद् वै लोहनेनैव यथ प्रप्लवति दुर्मतिः ।

Thinking of their mothers, fathers, husbands and even so of their brothers, overpowered (as they were) by sorrow and grief, the women lamented in a body as follows — "How, I wonder, will my son actually fare without me ? (7-13) How will my mother and brother, completely submerged in an ocean of grief get on ? Oh, how shall I do without that husband (of mine) ? (14) Death, I seek your favour, (pray) bear me away whose lot is affliction. What I wonder, may be the misdeed which was perpetrated by me in some previous existence in another body, due to which we have all sunk into an ocean of grief, stricken with sorrow. Indeed we see no end to our misery any more (15-16) Oh, lie on this

human world surely there is no other world viler than this, in that our imbecile husbands were destroyed by the mighty Rāvana (even) as stars are made to disappear by the sun rising in time. Ah, the exceedingly mighty ogre takes delight in contriving the means of destruction. (17-18) Ah, though holding fast to evil conduct, he does not feel disgusted with himself, the prowess of this evil-minded fellow is for that matter entirely becoming of him. (19) This act of laying his hands on others' wives, however, is (quite) unworthy of him. Since this wretch among the ogres takes delight in the wives of others, hence the evil-minded fellow will undoubtedly meet his death through the effort of a woman alone."

मनोभिर्वर्ण्यार्यभिरेव

वचनेऽप्युदीरिते ॥ २१ ॥

नेदुर्दुर्भुवः स्वस्थाः पुण्यवृष्टिः पश्या च । शपः सर्वभिः न नु लभ होतु इव निद्रमः ॥ २२ ॥
पतिमनभिः साध्वीभिर्वभूव विमृता इव । एवं विस्मिनं तन्म शृण्वन् रक्षन्पुत्राः ॥ २३ ॥
प्रविष्टा पुरीं रक्षां पुत्रमालं निरुचरेः ।

When such an imprecation was pronounced by those virtuous and noble women, kettle-drums sounded in the heavens and a shower of flowers fell (on the earth). Cursed by virtuous women devoted to their husband, Rāvana

for his part, lost his lustre like one whose vigour had been destroyed and felt disconsolate as it were. Hearing their lament, Rāvana (a hell among the ogres) penetrated deep into the city of Lanka, acclaimed by the sangers of the *asura*.

परिप्लवन्तरे धीरा रावणे वसवन्ति ॥ २४ ॥

मृतं जीवनं भूमे मयिने रावन्तः सः । तां मातरं मनुष्यान् रावणः परिप्लवन् ॥ २४ ॥
अन्तरे विविधं मते वस्तुवन्तः सा दुताः । सा वसवन्ति वसन्ती वसवन्ति ॥ २४ ॥

In the meantime the notorious sister
of Ravana, a formidable ogress, who
could charge her form at will, suddenly
came and dropped down on the ground,
leaving her eyes in every way after

lifting her up, he said, "O blessed
what is it you want to say to me?
urgently?" With eyes bloodshot and
covered with tears she replied as
follows — (20-26)

son-in-law. (33-34) Hence, O sister, your
aforesaid husband was killed by me on
the field of battle. However, I shall do
to you whatever good turn is called for
at the present moment. (35) I live
under the protection of your cousin, Khara,
who has been endowed with rulership.
Your (aforesaid) exceptionally mighty
cousin will have the power to dispatch
(at will) and provide subsistence to
fourteen thousand ogres. Your aforesaid

cousin (born of your mother's own
sister), Khara, is competent to do this
and will ever continue to do your
bidding. Let this hero proceed with all
speed to guard the Dandaka forest closely.
(36-38) The exceptionally mighty
Dūṣaṇa will be the commander of his
forces. Laving there, the valiant Khara
will ever do your bidding. (39) He
will be the ruler of ogres capable of
changing their form at will."

एवमुक्त्वा दशग्रीवः नैन्यमस्यादिदेश ॥ ४० ॥
चतुर्दश सहस्राणि रक्षसां वीर्यशालिनाम् । तेऽपि परिवृतः सर्वैः राक्षसैश्चरदशनेः ॥ ४१ ॥
आगच्छत खरः शीघ्रं दण्डकानुतोमयः ।
तत्र कारयामास राज्यं निहतकण्टकम् । सा च शूर्पणखा तत्र न्यवसद् दण्डके वने ॥ ४२ ॥
इत्यार्षे श्रीमद्रामायणे ब्रह्मसूक्तस्य अष्टादशोऽध्याये उत्तरकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

Having spoken as aforesaid, Rāvana who had no fear from any quarter, arrived with all speed in the Dandaka forest. There he established his undisputed rulership. The said Śūrpanakhā too lived in the same Dandaka forest (40-42)

Thus ends Canto Twenty-four in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epw.

पञ्चविंशः सर्गः
Canto XXV

Meghanada attains success through sacrifices; Vibhīṣaṇa describes the evil consequences of bearing away others' wives; after consoling Kumbhīrasi, Ravana, accompanied by Madhu, invades the realm of the gods.

॥ दत्त्वा दशग्रीवो बलं परे स्वस्य तत् । भविष्ये न मम राज्यं हृदयं मेऽप्युभयम् ॥ १ ॥
ततो निवृत्तिना नाम हृष्टोऽवन्तुलमम् । तद् राक्षसेऽपि वदन् प्रहरेत् सदा ॥ २ ॥
ततो मृगयतां वीर्यं शीघ्रं वीर्यशालिनाम् । दशं विद्वत् पदं विद्वत् सदा ॥ ३ ॥
ततः कृष्णजित्पदं वसन्तदग्निपथम् । दशं स्वदन्तं तत्र मेऽपि सदा ॥ ४ ॥
तं रामाय च हृष्टः पतिष्यन्मायं वदन् । अत्रैव विद्वत् पदं विद्वत् सदा ॥ ५ ॥
उत्तमा स्वदन्तं तत्र सदा सदा ॥ ६ ॥

Having handed over to Khara the command of that formidable ar-

rejoiced and at once. (1) There was an excellent grove in Lanka. Nikumbhika by name. Accompanied by his followers, the mighty ruler of ogres penetrated deep into it. (2) Flaming as it were with splendour, he saw standing there a sacrificial hall, closely set with hundreds of sacrificial posts and adorned with a canopy of gold omes. (3) Then he beheld there his son, Mithunda, wearing a black dhoti and a tuft of hair on his crown and holding a Kamanika (a garland made of the shell of a poisonous serpent) and a staff and inspiring fear.

(4) Approaching him and taking him in his arms, the ruler of Lanka forthwith said (to him) "What is it you are doing? Speak to me." (5) In order to ensure the success of the sacrificial performance (which would have been jeopardized if the king had broke his vow of silence), Ugrasena, the preceptor of the demons and Devas who was evidently conversant with the sacrifice, the foremost of the sages and a great ascetic for his part, said (as follows) to Kivana, the friend of the ogres, on that occasion—(6)

रावन्स्त्वब्रवीद् वाक्यं नावगच्छामि किं त्विदम् । कोऽयं यस्तु त्वयाऽऽख्यातो मधुरित्येव नामतः ॥ २० ॥

Thereupon Ravana (the ten-headed monster) said, "This was not done well in that my enemies, whose leader is Indra, have been worshipped by means of offerings. (14) Come now, that which has actually been done, has been done well, there is no doubt (about it) Come, O my good child ! let us return to our abode." (15) Moving from that place with his son (Meghanāda) and Vibhishana, Ravana (the ten-headed monster) caused to descend all those women, whose throats were choked with tears, nay, who were endowed with propitious bodily marks and were veritable jewels among the ladies of gods, Dānavas and ogres. Coming to know the mind of

Ravana with regard to them, Vibhishana (whose mind was set on virtue) spoke (to him) as follows —(16-17) "Acting according to your own sweet will, you knowingly commit offence against living beings through such practices, which ruin your fame and fortune and bring a blot on your family. (18) Having overpowered their relations, these excellent women have been borne away by you, nay, disregarding you, O king, (your own cousin) Kumbhīnasi has been borne away by Madhu." (19) Ravana, however, observed as follows.—"I am not aware as to how this happened Who actually is this fellow who has been spoken of by you by the name of Madhu?" (20)

विभीषणस्तु संबुद्धो भ्रातरं वाक्यमब्रवीत् । भूयतामस्य पापस्य कर्मणः परमागतम् ॥ २१ ॥
मातामहस्य योऽस्माकं श्वेदो भ्राता मुमालिनः । मात्स्यवानिति विख्यातो वृद्धः प्रातो निराचरः ॥ २२ ॥
रिजान्येदो जनन्या नो ह्यस्माकं चायंकोऽभयत् । तस्य कुम्भीनवी नाम दुष्टिर्दुष्टितामयत् ॥ २३ ॥
मातृवत्सुरपास्माकं सा च कन्यानन्द्येन्द्रया । भक्त्यपसाकमेवैषा भ्रातृणा धर्मनः स्वसा ॥ २४ ॥
सा हता मनुता राजन् राक्षसेन क्लीयसा । यतप्रवृत्ते पुत्रे तु मयि चानात्रलंगिते ॥ २५ ॥
कुम्भकर्म मदारज्ञ निद्रामनुभवत्यथ । निहत्य राक्षसश्रेष्ठानमात्मानि सम्मान् ॥ २६ ॥
परित्यक्ता हता सा तु गुताप्यन्तःपुरे तप । भृत्यापि तन्मदारज्ञ क्षान्तेय इतो न व ॥ २७ ॥
यसादयसं दातव्या कन्या भर्मे हि भ्रातृभिः । तदेतत् कर्मणो ह्यस्य पर पापम् दुर्मतेः ॥ २८ ॥
अस्मिन्नेवाभिनग्रातं श्वेदेः सिद्धिमागु ते ।

Filled with rage, Vibhishana for his part replied as follows to his (eldest) brother—"Listen, the fruit of your present sinful deed has appeared (in the shape of the abduction of your own cousin). (21) The aged and sagacious ranger of the night, widely known by the name of Mālyavān, who is the eldest brother of our maternal grandfather, Sumālī is the eldest uncle of our mother (Kāikāśī) and as such worthy of our respect. He had a daughter's daughter, Kumbhīnasi by name. (22-23) Nay, being daughter of our mother's sister, born as she is of Anālī (our mother's own younger sister), she no doubt stands virtually and rightly in the relation of a sister to us (all) brothers (24) While your son (Meghanāda)

for his part was engaged in a sacrifice, Your Majesty, and I lay submerged in water (doing Tapas), while Kumbhākarna was enjoying sleep, O great king, she was borne away by the oge Madhu of superior might after killing our ministers, the foremost of ogres, who were held in high esteem here, O king! (25-26) Though kept under watch in your gynaeceum, she was borne away after overpowering her. Even on hearing of it, O great monarch, the insult was pocketed (by us)—the fellow was not killed for a maiden needs must be given away to a husband by her brothers (as it is known to you that she is surely the fruit of your sinful deeds as well of your power—) I reaped in it's very seed—

विमोक्षयः भुक्त्वा राक्षसैः न रागः ॥ २१ ॥

दीर्घमेलमनेष्वनामाम्ना इव मयः । ततोऽप्यर्द्ध दशवीरः कुक्षः संलभेवत ॥ २१ ॥
 वसन्तः मे रघो शंस ह्यः मज्जिमन्तु नः । भग्न मे दुग्धकर्मभ मे च मुग्ध निगन्तु ॥ २२ ॥
 वसन्तमभिरेवु न्नादहन्तुषुः । अयं ते समरे हन्त मयं रागनिर्भर ॥ २३ ॥
 मुग्धो वनिपति मुक्तागृही मुद्रताः । अर्द्धिनीमदन्ति यत्तदन्ति रागन् ॥ २४ ॥
 वसन्तमन्तु निरुमुद्रमहिताम् । हन्तिरुद्रताः मैत्र मैत्रिण् परिपद्य ॥ २५ ॥
 वसन्त रागो मते दुग्धकर्मभ ह्यः । विभीषण भर्मात्ता हन्त भर्मात्ता ॥ २६ ॥

added, "What shall I do for you ?" She replied, "If you are pleased with me, O mighty-armed monarch, you ought not to kill my husband here today, O bestower of honour ! For nothing is said to be so dreadful as the death of a husband in the eyes of ladies of noble birth in this world. (36-42) Of all dreaded

things widowhood is a great misfortune. Be true to your word, O ruler of rulers ! Have regard for me who am supplicating you. (43) An assurance has been given by you, of your own accord, O great king, in the following words — "You ought not to be afraid."

रावणस्त्वर्चोदधृष्टः स्वसारं तत्र सखिताम् ॥ ४४ ॥

क जानौ तव भर्ता वै मम शीघ्रं निवेद्यताम् । सह तेन गमिष्यामि सुरलोकं जवाय हि ॥ ४५ ॥

तप कारुण्योद्गोहादां निवृत्तोऽस्मि मधोर्ध्वताम् ।

Feeling rejoiced, Rāvana, however, spoke (as follows) to his sister, standing there — (44) "Nay, let it be made known to me without delay where your husband actually is. I shall proceed with him to

the realm of gods without doubt for the sake of conquest. (45) Out of compassion and goodwill for you I have desisted from the destruction of Madhu."

इत्युक्ता सा समुत्थाप्य प्रसुप्तं त निशाचरम् ॥ ४६ ॥

भगवति समुद्रप्रेव राक्षसी सा पतिं वचः । एव प्राप्नो दशमीयां मम भ्राता महाबल ॥ ४७ ॥

सुरलोकजवाकाङ्क्षी साहाय्ये त्वा वृणोति च । तदस्य त्वं सहायार्थं सन्धुगच्छ राक्षस ॥ ४८ ॥

लिङ्गधर भजमानस्य युक्तमर्थाय वक्षितुम् । तस्यासौ वचनं श्रुत्वा तथेत्याह मधुवचः ॥ ४९ ॥

इदं राक्षसप्रेष्ठं यथान्यायमुपेत्य सः । पूजयामास धर्मेण रावणं राक्षसपितरम् ॥ ५० ॥

Having awakened that ranger of the night, who was fast asleep, when reassured in these words and transported with joy as it were, the aforesaid ogress Kumbhīnāsī spoke as follows to her husband — "Here stands my exceptionally mighty brother, Rāvana (the ten-headed monster) arrived. (46-47) Desirous of conquering the realm of gods, he asks you for help. Therefore, accompanied by your kinsmen, go out for

help, O ogre ! (48) It is advisable (for you) to do your best in the interest of one who is affectionate (to you) and loves you (as a son-in-law)." Hearing the aforesaid advice, Madhu replied as follows "So be it." (49) He saw Rāvana, the foremost of ogres, and approaching him according to propriety, paid respects to the overruler lord of ogres in accordance with the prescribed code of conduct. (50)

प्राप्य पूजा दशमीयां मधुवचमनि वीर्यवान् । तत्र चेका निशाचरस्य गमनादेरचक्रमे ॥ ५१ ॥

ततः वैश्रवणासाय सौल वैश्रवणात्मन् । राक्षसेन्द्रो मन्देन्द्राभः सेनादुरनिरेद्यन् ॥ ५२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये उत्तरकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

Receiving attention in the abode of Madhu and having stayed there for one night, the powerful Rāvana (the ten-headed monster) got ready to leave (for the realm of gods) (51) Having

reached Mount Kailāsa, the abode of Kubera (son of Viśravā), Rāvana (the ruler of ogres), who resembled the mighty Indra, encamped his army there (52)

This ends Canto Twenty-five in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

Canto XXVI

Ravana violates the celestial nymph Rambha and receives
a terrible curse from Nalakuṭhara.

॥ १ ॥ तत्र दशरथः सद्यः शौचेन वीर्यवान् । अत्र प्राप्ते दिनकरे निवस्य शमोभवात् ॥ १ ॥
उत्तिष्ठति तस्मिन् । सद्यः पुनस्तत्रावर्त्तते । मुनिना प्रमुखा शौचं नाशयित्वा पुनः ॥ २ ॥
यत्नान् प्रयत्नं निवृत्त्यः शौचपूर्वम् ॥ स दशरथः पुनस्तत्र सद्यः प्रविष्टवान् ॥ ३ ॥
वर्त्तमानोऽस्मिन् । वदन्त्यस्मिन् । पश्यन्ति स्म पुनस्तत्रावर्त्तमानः शौचम् ॥ ४ ॥
यत्नान् प्रयत्नं निवृत्त्यः शौचपूर्वम् ॥ स दशरथः पुनस्तत्र सद्यः प्रविष्टवान् ॥ ५ ॥
वर्त्तमानोऽस्मिन् । वदन्त्यस्मिन् । पश्यन्ति स्म पुनस्तत्रावर्त्तमानः शौचम् ॥ ६ ॥
यत्नान् प्रयत्नं निवृत्त्यः शौचपूर्वम् ॥ स दशरथः पुनस्तत्र सद्यः प्रविष्टवान् ॥ ७ ॥
वर्त्तमानोऽस्मिन् । वदन्त्यस्मिन् । पश्यन्ति स्म पुनस्तत्रावर्त्तमानः शौचम् ॥ ८ ॥
यत्नान् प्रयत्नं निवृत्त्यः शौचपूर्वम् ॥ स दशरथः पुनस्तत्र सद्यः प्रविष्टवान् ॥ ९ ॥
वर्त्तमानोऽस्मिन् । वदन्त्यस्मिन् । पश्यन्ति स्म पुनस्तत्रावर्त्तमानः शौचम् ॥ १० ॥

| | | | | | |
|--------------------|-----------|--|-----------------------------|--------------------------------------|-----------------------|
| एतस्मिन्नन्तरे | तत्र | दिव्याभरणभूषिता । सर्वापसरोवरा | रम्भा | पूर्णचन्द्रनिभानना ॥ १४ ॥ | |
| दिव्यचन्दनमिताङ्गी | | मन्दारकृतमूर्धजा । दिव्योत्पलवृत्तारम्भा | | दिव्यपुष्पप्रभूषिता ॥ १५ ॥ | |
| चतुर्भुजं हरं | पीनं | मेघलादामभूषितम् । समुद्रहन्तो | जगन् | रतिप्राभृतमुत्तमम् ॥ १६ ॥ | |
| हृत्विशेषकरोद्धः | | पटन्तु कुसुमोद्भवैः । वनस्पत्यन्तमेव | श्रीः | कात्तिश्रीगुणशीर्तिभिः ॥ १७ ॥ | |
| नीलं | सतोपमेशभं | यम्बं | समवगुण्डिता । यस्या वक्त्रं | मत्तिनिभं भ्रुवौ चागनिभे शुभे ॥ १८ ॥ | |
| रुक्मं | शरिरागारो | करो | पल्लवकोमलैः । सैन्यमधेन | गच्छन्ती | राशेनोत्पलमिता ॥ १९ ॥ |

In the meantime appeared there Rāmbhā, the foremost of all celestial nymphs, decked with celestial jewels, whose face resembled the full moon, whose limbs were smeared with ethereal sandal-paste, whose tresses were adorned with (heavenly) Mandāra flowers, who had (just) commenced her journey to revel in a heavenly joy and was adorned with heavenly flowers, who was distinguished by soul-captivating eyes and fleshy hips decked with a girdle, which she carried as an excellent gift of love as

it were, and who, what with wet ornaments made of flowers of all the six seasons, and what with her splendour, elegance, brilliance and fame, shone like another Śrī (the Goddess of Fortune), whose face shone like the moon whose beautiful eyebrows resembled two bows, whose thighs were shaped like the trunk of an elephant and whose hands were soft like tender leaves and who wearing as she did, a blue eari resembling a rainy cloud was perceived by Rāvana while passing through his army. (14-19)

तां समुत्पाद्य गच्छन्तीं कामराजवदा ततः । करे गृहीत्वा लज्जन्तीं स्मरयानोद्भवभारत ॥ २० ॥
 गच्छन्ति वरारोहे वां मिद्वि भजने स्वयम् । कस्यामुदयकालोदय यस्या समुत्पन्नोदय ॥ २१ ॥
 ललाननयस्याय पद्मोत्पलमुगन्धिन । सुधामुत्तरगन्धरा कोदय नृमि रामरति ॥ २२ ॥
 स्वर्गबुधनिभौ पीनौ शुभौ भीरु निरन्तरी । कस्योर स्वयन्मर्यादा दाम्पत्ये दुष्पारिणी ॥ २३ ॥
 सुवर्गचक्रप्रतिभं स्वर्गदामचित्ता पृथु । अद्यातोदयनि वन्देऽयं जगत्सर्वविभम् ॥ २४ ॥
 मतिविशः पुमान् कोदय शक्रो विष्णुरथाश्विनी । मामपीत्य हि पथं त्यक्त्या भद्रं न शोभनम् ॥ २५ ॥
 विभक्तं त्वं पृथुभोजि शिलाललमिदं शुभम् । प्रेतोक्तं यः प्रभुर्नैव मदन्ते नैव रिपो ॥ २६ ॥
 तदेवं प्राञ्जलिः प्रहो याचने त्वा दमानम् । भर्तुर्भर्ता विधाता स प्रेतोत्पल भजन्त माम् ॥ २७ ॥

Springing on his feet, and holding her by the hand as she was wending her way blushing, Rāvana, who had fallen a prey to the darts of love, then smilingly spoke to her (as follows) — (20) "Where are you going, O lady of lovely limbs ? Whose (cherished) object are you seeking to accomplish by yourself ? Whose is the hour of good fortune approaching, who is going to enjoy you ? (21) Who will be satiated today by quaffing the nectar of nectars in the shape of the sweetness of your lips bearing the fragrance of the lotus and the lily ? (22) To whose bosom are these fully developed, beautiful and

closely set breasts of yours, resembling a pair of gold pitchers, going to give their blessed touch, O friend and ? (23) Who is going to bestride today your broad hips resembling a deer of Śrī, encircled by a girdle of gold and which is heaven incarnate — (24) What male is superior to me today — be he Indra (the ruler of gods), Lord Viṣṇu (the Protector of the universe) or the Aśvins (the twin-born gods who are the physicians of gods) ? Nay, it is surely not good that you are possessed by me, O friend and ? (25) Rest (awhile) on this lovely rock, O lady of shapely hips ! Nay, he who lords it over the three

Spoken to in these words (by her),
Ravana (the ten-headed monster) replied
like a humble man as follows.—(38)
"The plea which you have given in the
words, 'I am your daughter-in-law' holds

एवमुक्त्वा स ता रक्षो

रामभोगाभिर्गन्तो

गङ्गेद्राक्षीडमयिता

पर्वतेनापधूतेन

नलकूबरमापा

अग्रक्षीत् किमिदं भद्रे

मैथुनापोपचक्रमे ।

नदीवाकुलता गता ।

रता कुमुदगालिनी ।

पादयोर्निपयात ह ।

तद्वस्था च ता दृष्ट्वा मद्गन्मा नलकूबरः ॥ ४४ ॥

तस्मै सर्वं

यथातत्परमाख्यामुपचक्रमे ।

good in the case of those who have
(only) one husband. Celestial nymphs
have no husband nor are gods committed
to a single wife, such is the eternal
law obtaining in the realm of gods "

निवेश्य च मित्तले ॥ ४० ॥

सा विमुक्ता ततो रम्भा भ्रष्टमान्यविभूषणा ॥ ४१ ॥

कश्यपेतिपत्यया ॥ ४२ ॥

मा वेपमाना लज्जन्ती भीता कश्यपाद्भ्रात्रिः ॥ ४३ ॥

मा वै निश्चममाना नु वेपमाना कृताङ्गलिः ॥ ४५ ॥

यथातत्परमाख्यामुपचक्रमे ।

laden with flowers and shaken by the
wind Approaching Nalakūbara with
joined palms, she fell at his feet, they
say, trembling with fear and feeling
abashed Nay, seeing her reduced to that
condition, the magnanimous Nalakūbara
said, "Blessed one, how is it that you
have fallen at my feet ?" Trembling
and breathing hard, she for her part
actually proceeded with joined palms
to relate to him everything according
to facts (as follows)

एव देव ददाप्रोचः प्राप्ता गन्तुं त्रिरिदम् ॥ ४६ ॥

निनेय परिणामिता । आयानी तेन दृष्टमि न्तमशममिदम् ॥ ४७ ॥

मया तु सर्वं पदं मय तस्मै सर्वं निरिदम् ॥ ४८ ॥

यान्पमानो मया देव स्तुता नन्दमिर्मा प्रभो ॥ ४९ ॥

अनुदर्शय मुखा ॥ ५० ॥

विश्राध पुष्टय र ।

नदि तुल्यं खलं सौम्य

"Ravana (the ten-headed monster)
has arrived on his way to heaven, my
lord ! The night has been spent by him
in the company of his army (here)
While coming to your presence, O scourge
of your foes, I was caught sight of by him
(39-47) Seizing hold of me, that ogre
inquired of me, 'To whom do you belong ?'
For my part all that was true was related
by me to him. (48) His mind being
overpowered by infatuation born of lust,

he (however) would not listen to that
plea of mine. Disregarding all that, O
adorable one, even though he was being
appealed to by me in the words—'I am
your daughter-in-law', I was violated by
him perforce, my lord ! You ought to
condone my fault committed in such
circumstances O god of commercial
vows ! (49-50) A woman's strength and
that of a man are in no way equal I beg
you to forgive this offence of mine "

एतच्छ्रुत्वा तु संकुदस्तदा वैभवमन्वज ॥ ५१ ॥

भुत्वा ध्यानं समविशेह ॥ ५२ ॥

सर्वं तां परं

than You, O Ruler of the adored of gods,
in all the three worlds comprising the
mortal and the immortal creation. O
Destroyer of the demon Madhu : (10)
Indeed, You are the glorious and eternal
Nityananda, who has a lotus sprung
from His navel. By You were these
worlds set up as well as I, Indra, as
the ruler of gods (11) By You were

evolved all these three worlds including
the animate and inanimate creation.
You alone, O Lord, enter all at the end
of the world cycle (12) Therefore
tell me Yourself, O God of gods,
the way in which victory may be won
whether, equipped with Your sword and
discus, You will wage war with
Ravana." (13)

Glad in armour, the Rudras accompanied by the sons of Aditi, the Vasus, the wind-gods, the two Āśvins (the twin-born physicians of gods) thereupon sallied forth from the city (of gods) with all speed to meet the ogres (22) In the meantime at the close of the night was heard on all sides the tumult of the Rākāsa army, whose method of fighting was superior (to that of the gods) (23) Perceiving one another when fully

awakened, the ogres, who were endowed with extraordinary valour, advanced, full of joy with their faces turned towards the battle-field alone. (24) On seeing that huge and imperishable army in the forefront of battle, a great confusion was sown among the ranks of the gods. (25) Then ensued a grim fight between the gods (on the one hand) and the Dānavas and ogres (on the other) amidst a tumultuous roar and a flourish of weapons of every kind (26)

एतस्मिन्ननरे दुरा राक्षसा योतदर्शनाः । युद्धार्थं समवन्त्य तन्निरा गणपतये ॥ २३ ॥
 मारीचश्च प्रहस्तश्च महापार्ष्णमहोदरी । अक्रुन्मनो निरुन्मन्त्रयुक्तः मारणाय च ॥ २४ ॥
 यत्नादो धूमकेतुश्च महादंष्ट्रो घटोदरः । जम्बुमान्नी महाहादो विन्ध्यशुभ्र राक्षसः ॥ २५ ॥
 सुमन्त्रो यज्ञकोपश्च दुर्मुखो दूषणः स्वरः । त्रिशिरो कवचीशः सूर्यशत्रुश्च राक्षसः ॥ २६ ॥
 महाबाहोऽनिराजश्च देवान्तरास्त्रांतकौ । एते सर्वेः परितुतो महावीर्यमहापतेः ॥ २७ ॥
 गवन्मन्त्रांकः सैन्यं सुमाली प्रविशेत्त ह । न देवतगणान् सर्वान् नानाप्रद्रव्यैः शितैः ॥ २८ ॥
 मन्त्राण्यन् सर्वं क्रुद्धो वायुजलधगनिव । तद् देवतवल राम हन्यमान निशानरैः ॥ २९ ॥
 प्रणुल्लं सर्वतो दिग्भ्यः निहनुषा मृगा इव ।

In the meantime turned up for an encounter the notorious ministers of Ravana, valiant ogres of grim aspect—Māricha and Prahasita as well as Mahāpārsava and Mahōdara, Akampana and N. Kumbha, Śuka and Śārana, Sambrāda and Dhūmaketu, Mahādamastra, Ghatodara, Jambumālī, Mahābrāda and the ogre Yurūpaka, Suptaghna* and Yajñakopa, Durmukha, Dūṣana, Kṣara, Trīśirā, Śavarīśka and the ogre Sūryaśatru, Mahābāha and Atikāya, Devāntaka and

Narāntaka. Surrounded by all these ogres of extraordinary valour, the very mighty Sumālī. Ravana's maternal grandfather, they say, duly entered the field of battle. Provoked to anger, he drove away all at once with his various sharp weapons all the celestial hosts even as a tempest scatters clouds. Being hit by Rāma, by the rangers of the night, that army of gods fled in all directions like the deer chased by a lion.

एतस्मिन्ननरे दुरो यमूनामहो वयुः ॥ २६ ॥
 मरिच इति विन्ध्यतः प्रविशेत्त रणाश्रितम् । सैन्यैः परितुतो हृत्तन्ताराश्रितोऽनरे ॥ २७ ॥
 जम्बुमान्नुमैन्यानि प्रविशेत्त रणाश्रितम् । तथाऽऽदिग्यो महासौरीत्वर दुरा लोकेऽस्मिन् ॥ २८ ॥
 निमरी मरु सैन्येन तदा प्राविशत्त रणे । ततो युद्धं समनन्तं मुग्धं मरु रणाय ॥ २९ ॥
 दुर्मुना राक्षस्य वीरिं समरेष्वनिर्वर्तिनाम् । ताले राक्षसा सर्वे सिधुषन् सर्वे निशान् ॥ ३० ॥
 नानाप्रद्रव्यैरेकैः सततमहमसः । देवाश्च राक्षसान् पेशन् महाबलराक्षसम् ॥ ३१ ॥
 सर्वे विमलेः शस्त्रैश्च निरुन्मन्त्रयन् ।

In the meantime a heroic Vasu, the eighth among the Vasus, widely known by the name of Śūtra, duly entered

the field of battle. Surrounded by exultant troops, assailed with every kind of weapon, he duly entered the

question which shone like a meteor, flashed like a mighty thunderbolt hurled with a crash by Indra (the ruler of gods) on a mountain. Having been reduced to ashes by the mace, neither the bones nor the head nor the flesh of the ogre who was

killed could be seen on the field of battle. Seeing him killed in battle, all the ogres in a body fled in every direction calling out one another. Being put to flight by the Vasu, the ogres could not stand. (27-52)

Thus ends Canto Twenty-seven in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

A duel between Meghanāda and Jayanta (Indra's son); Jayanta is removed to another place by Pulomā (his maternal grandfather); the appearance of Indra (the ruler of gods) on the field of battle; the destruction of the Rākṣasa army by the Rudras and the wind-gods; a duel between Indra and Rāvaṇa.

मुनिर्हन्तं दृष्ट्वा वसुना भस्मनाकृतम् । स्वमैव विदुत चापि लघ्वि-वार्तिन मुनेः ॥ १ ॥
रा. व वलवान् मुनेः रावणस्य मुनन्दा । निवर्त्य रावणान् सर्वान् मेघनादो व्यरस्मिन् ॥ २ ॥

Provoked to anger on seeing Sumāli and reduced to ashes by the Vasu, and on perceiving his army too put to flight when hard-pressed by the gods,

(nay) rallying all the ogres, the notorious Meghanāda, the mighty son of Rāvaṇa, firmly thereupon took his stand (on the battle-field) at that time (1-2)

१ रणेनाग्निवर्गेन कामगेन महारथः । अभिदुद्राव मेना ता वना-वर्षासि वरन् ॥ ३ ॥
रा. प्रविष्टस्तस्य विविधायुधधारिणः । त्रिदुर्बुद्धिः सर्गं दशनाथेन देवता ॥ ४ ॥
२ दन्तं तदा वध्नुं युयुमेरस्य समुपे । सर्वानाविद्रव विरत्नान्तः शश-भ्रमन् सुगम् ॥ ५ ॥
३ मेघना न गन्तव्यं निवर्त्य रणे सुगः । एष गच्छति पुत्रो मे युद्धार्थमसादि ॥ ६ ॥
रा. समुपे देवः बभूव हनि विभ्रुतः । रणेनाकृतान्पेन संग्रामे मेघनारथ ॥ ७ ॥
रा. विरताः सर्वे परिवार्य शत्रुमुतम् । रावणस्य मुनं मुदे नमानाय प्रवर्तिरे ॥ ८ ॥
रा. मुदं समभवत् महशं देवधामम् । महेन्द्रस्य च पुत्रस्य रा. मेन्द्रमुतम् च ॥ ९ ॥

Seated in his chariot which shone like fire and which coursed according to his will, that great car-warrior darted words that army of gods as a blazing fire would rush towards forests. (3) His very sight as he entered the field trying every kind of weapon (on his chariot), the gods then fled in all directions. (4) None could stand before

him at that time, pugnacious as he was. Admonishing all the terrified gods, Indra then said to them — (5) "You should not be afraid. Nor should you run away, return to the battle-field O gods ! Here goes my son, who is invincible for an encounter" (6) The celebrated son of Indra, the god widely known by the name of Jayanta, thereupon appeared on

वायुमिव संक्रुद्धो ययैः परितृतः स्वयैः । अग्नधारत देवांस्तान् मुमोच च महास्वनम् ॥ २२ ॥
 दृष्ट्वा प्रणामं पुत्रस्य देवतेषु च निद्रुतम् । मानसं चाह देवेसो रथः मधुपनीयताम् ॥ २३ ॥
 स तु दिव्यो महाभीमः गज एव महारथः । उपस्थितो मानसिना बाह्यमानो महाजवः ॥ २४ ॥
 तयो मेघा रथे तस्मिन्मण्डितानो महारथः । अग्रतो वायुचक्रस्य नेदुः परमनिःस्वनाः ॥ २५ ॥
 गतामानि वायव्यं गन्धर्वाश्च तमाश्रिताः । ननुभ्रातृगणैः संघा निषेति विद्रोक्षरे ॥ २६ ॥
 दूरैर्विभक्तिर्यैरधिभ्यां समरद्वज्रैः । ध्रुतो नानाप्रहरणैर्निर्घयी विद्रमाश्रितः ॥ २७ ॥
 निम्नैश्चानु शक्रस्य परपः परमो वयो । भास्को निध्रमन्चैव महोत्थाश्च प्रवेदिरे ॥ २८ ॥

Surrounded by his forces, the son of Ravana, full of rage, for his part forth-
 with rushed on the aforesaid gods and raised a loud cry. (22) Nay, seeing the disappearance of his son and the stampede among the gods, the ruler of the gods said to (his charioteer) Mātala—“Let my chariot be brought hither.” (23) Being driven by Mātala for his part that celestial, exceedingly formidable, and duly equipped huge chariot, which moved very fast, stood near (24) Thereupon above that chariot and at its head very powerful clouds riven by lightning and set in motion by the

wind thundered with a great noise (25) When the ruler of gods sallied forth, Gandharvas (celestial musicians) played on different kinds of musical instruments in a chorus and hordes of celestial nymphs danced. (26) The suzerain lord of the gods sallied forth, surrounded by the (eleven) Rudras, the (eight) Vasus, the (twelve) sons of Aditi, accompanied by the hosts of the wind-gods, equipped with all kinds of weapons, and the (two) Āśvins. (27) As Indra set out, a piercing wind began to blow, the sun too was shorn of its splendour and huge meteors fell. (28)

एतस्मिन्नेव द्यौः दद्यामीकः प्रतापवान् । आरोग्यं रथं दिव्यं निर्मितं विश्वरमणम् ॥ २९ ॥
 एतस्मै मुग्धरायैवेष्टितं लोमहरणैः । मेघा निःश्वासातेन प्रदीप्तमिव मधुगे ॥ ३० ॥
 रश्मिमाचरन्त्येव स रथः परिवारितः । समग्रमिमुगो दिव्यो महेन्द्र गोष्ठ्यपरा ॥ ३१ ॥
 पुन न वायुमिव तु स्वयमेव व्यवस्थितः । सोऽपि युद्धात् विनिष्क्रम्य गजनि समुत्तिगा ॥ ३२ ॥
 एतौ युद्धं प्रवृत्तं तु मुरागां गजमैः सह । शस्त्राणि कृतां तेषां मेघानामिव मधुगे ॥ ३३ ॥

In the meantime the heroic and mighty Ravana (the ten-headed monster) ascended his heavenly chariot, furnished by Viśvakarmā (the artisan of heaven) and hung about by exceptionally gigantic serpents which coiled one's hair to stand on end and due to the wind of whose exhalations the chariot appeared on the battle-field to be in flames (29-30) The chariot in question was surrounded by Daityas and night-walkers Advancing towards the battle-

field, that celestial car stood in front of the mighty Indra (31) Keeping back his notorious son, Ravana for his part firmly took his stand (on the field of battle) himself. Issuing out of the battle-field the said son of Ravana too sat quietly (in his chariot) (32) Then started anew the struggle with the ogres of the aforesaid gods, raining weapons on the battle-field like clouds poured rain (33)

इत्युक्तं दुष्टत्वा नानाप्रहरणैः । नागरा तदा गजं युद्धं कुरुष्वपरा ॥ ३४ ॥
 तस्मै पार्श्वैर्बभूवैः शक्तिनोमरमुद्रैः । येन तेनैव मंडलमादरमणं देवता ॥ ३५ ॥
 तस्मै रश्मिमाचरैः संगम्याथ निशाचरैः । प्रयुद्धमैव भवति क्षयः शस्त्रैर्निर्घण्य ॥ ३६ ॥

head of Rāvana arrows vying with fire and the sun in respect of brilliance (47) The mighty-armed ogre, Rāvana (the ten-headed monster), too covered Indra with showers of arrows shot from his bow

(48) When the two warriors were fighting hard in this manner, raining arrows on all sides, everything was actually enveloped in darkness forthwith and nothing could be seen at that moment. (49)

Thus ends Canto Twenty-eight in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rishi and the oldest epic.

एकोनविंशः सर्गः

Canto XXIX

Rāvana carves his way through the army of the gods; the gods try to capture him; Meghanada captures Indra by employing conjuring tricks and coming out victorious returns to Lankā with his army.

तानमसि राजाने सर्वे ते देवराक्षसाः । अयुद्धन्त क्लेशमत्ताः शूद्रयन् परमदम् ॥ १ ॥
तन्मु देवमैत्रेय राक्षसानां बृहद् दम् । दशमं स्थापित युद्धे शेष नीत यमदम् ॥ २ ॥
तस्मिन् तामसे युद्धे सर्वे ते देवराक्षसाः । अन्योन्यं नास्त्वज्ञानं गुपमानाः परमदम् ॥ ३ ॥
रुद्ध रावणश्चैव रावणिश्च महारुद्धः । तस्मिन्मोहात्प्लुते मेघमयुगं ते ययः ॥ ४ ॥
स तु दृष्ट्वा यत् सर्वं रावणो निहत क्षणात् । क्रोधमन्ययामन् नीत मगनाः च मुक्तयान् ॥ ५ ॥
मेघान् प्लुतं च तुर्यः सन्दनम्वमुवाच ह । परमैत्रेय मथ्येन यावदन्तो नश्यन् माम् ॥ ६ ॥
अत्रैतान् विदमान् सर्वान् विजिमे. समरे स्वयम् । नानाशस्त्रमहावीरनामि यमगायनम् ॥ ७ ॥
अस्मिन्नेन यथिष्यामि धनदं वरुणं यमम् । विदमानं विनिष्ठागु मय शान्ताभरणम् ॥ ८ ॥
गिरादो नैव कर्मव्यः शीघ्रं याहय मे रथम् । द्विः प्लुत्वा सर्वं रावणं नश्यन् माम् ॥ ९ ॥
अथ स नन्दनोद्देशो ययं वर्तायहे वयम् । नर मामय तां रघुनन्दने यय पराः ॥ १० ॥

When darkness supervened, all the aforesaid gods and ogres, drunk as they were with their might, still continued to fight, killing one another. (1) (Barely) one-tenth of the huge army of the ogres was, however, eventually allowed by the celestial host to stand on the battle-field, the rest was dispatched by the gods to the abode of Death. (2) In that battle which was actually fought in darkness, none of the gods and the ogres (who took part in it) recognized one another while contending one with the other. (3) In that battle-field shrouded in a mass of darkness, Indra and Rāvana as well as

the exceedingly mighty Meghanada (son of Rāvana)—the aforesaid three (alone) did not fall a prey to delusion. (4) Beholding his whole army destroyed in an instant, the aforesaid Rāvana for his part flew into violent anger and emitted a great roar. (5) In his fury, they say, the ogre, who was (so) difficult to overcome, spoke (as follows) to his charioteer, who was (still) on the chariot—Take me through the enemy ranks to the place where the (other) are seated. (6) This (very) day through feats of valour I shall myself dispatch in combat all the gods to the abode

दाम्निप्रनरे माशे मुक्तो दानवराजैः । हा हाः स इति व्रतं दृष्ट्वा शक्रेण रावणम् ॥ २१ ॥
 ततो रथं समास्थाय रावणिः प्रोथमूर्ध्वजः । तन्मैत्रमतिमं कृद्रः प्रविवेज सुदाहणम् ॥ २२ ॥
 तां प्रविश्य मदाभायां प्राप्ता पशुपतेः पुत्रा । प्रविभज सुमरव्ययत् सैन्यं समभिद्रवत् ॥ २३ ॥
 स तां देवतारव्यया शत्रुमेवाध्यायत् । महेन्द्रश्च महानेजा नापश्यच्च मुत विभोः ॥ २४ ॥
 विमुक्तकनकत्रयं यत्पमानेऽपि रावणिः । विश्रमैः सुमहतीर्षेण चार च रिचन ॥ २५ ॥
 स मत्तलिं समाशान् ताडयिष्या शरोचमैः । महेन्द्रं बाणवर्षेण भूय ऽप्याभ्यधासित् ॥ २६ ॥

In the meantime, on seeing Ravana overcome by Indra, an outcry was raised by the Dānavas and the ogres, saying—"Alas, we are (all) undone!" (21) Taking his seat in a chariot, Meghanāda (son of Ravana), who felt greatly enraged, (nay) who was beside himself with anger, then penetrated deep into the fierce army of gods (22) Taking cover under the mighty power of illusion obtained (by him) in the past (as a boon) from Lord Śiva, he penetrated deep into the army of gods in fury and completely

dispersed the army of gods. (23) Leaving all the (other) gods (alone), he rushed on Indra himself, but the mighty Indra, though endowed with extraordinary energy, could not perceive the enemy's son (24) His armour having fallen off on the battle-field, while he was being struck by the gods, who were endowed with exceptional prowess, the son of Ravana did not entertain the least fear. (25) Having hit Mātali, who was advancing, with the best of arrows, he then covered the mighty Indra with a shower of arrows (26)

तन्मयत्वा रथं शत्रो विनसजं च मारयिम् । ऐरावतं समावह्य मृगयामाण रावणिम् ॥ २७ ॥

Leaving the chariot, Indra thereupon dismissed the charioteer and, duly mounting the elephant,

Airāvata, he began to search for Meghanāda (son of Ravana). (27)

स तत्र मायावत्मानदर्शोऽप्यान्तरिक्षगः । हन्त्रं मायागमितं कृत्वा स प्रादरकरैः ॥ २८ ॥

स त वदा परिश्रान्तमिन्द्रं जलेऽप्य रावणिः । तदेनं मायाया वरुणा मयेवमभिधाञ्जयत् ॥ २९ ॥

Confounding Indra by means of his maya (conjuring tricks) while remaining invisible and moving in the air, endowed as he was with the power of maya, the notorious Meghanāda assailed him with

arrows. (28) Having heard Indra by dint of maya the moment he came to know of the former having been worn out, Meghanāda (son of Ravana) forthwith took him to the flank of his army. (29)

तं तु दृष्ट्वा कृत्वा तेन नीयमानं महारणात् । महेन्द्रममराः सर्वे किं नु स्मरन्ति विचारयत् ॥ ३० ॥

दृष्ट्वा न स मायायां शक्यजित् समिन्विजय । विराजमानि येनेन्द्रो मारुतसदृशो वरुण ॥ ३१ ॥

दाम्निप्रनरो क्रुदाः सर्वे मुरगशान्मदा । रावणं विमुक्तकृत्रं जगत्सर्वमिन्द्र ॥ ३२ ॥

रावणमु समाशाय आदित्याश्च यमृन्मदा । न शक्ताः स मत्तमिन्द्रं कृत्वा मरिचि ॥ ३३ ॥

स त दृष्ट्वा परिश्रान्तं प्रहारैर्जंबवीकृतम् । रावणिः निर मुदेऽस्त्यन्येऽस्त्रैर्विदधत् ॥ ३४ ॥

कालं गच्छामो रणज्जं निरन्तरम् । त्रित ने विदधतेऽप्यु म्मते भव मत्तमः ॥ ३५ ॥

सर्वे हि मुरगैस्तस्य क्रैलैः कपस्य च यः प्रभुः । स दहंतो देवराजं मत्तमः सुत इह ॥ ३६ ॥

Having reached his own abode gods, the powerful son of Rāvana followed by his army and conveyances dismissed the ogres who had carried and taking (with him) the ruler of on the operations. (42)

Thus ends Canto Twenty-nine in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rishi and the oldest epic.

त्रिशः सर्गः

Canto XXX

Brahmā grants boons to Indrajit and prevails on him to release Indra from captivity; nay, reminding the latter of his past sin, Brahmā asks him to perform a sacrifice to propitiate Lord Viṣṇu; at the conclusion of the said sacrifice Indra returns to heaven.

अग्निं महेश्वरनिबले रावणस्य मुनेन वै । प्रजापतिं पुरस्कृत्य ययुर्लङ्कां सुराक्षदा ॥ १ ॥
 तत्र रावणमागत्य पुत्रभ्रातृभिरावृतम् । अत्रबोद्धुं गगने तिष्ठन् सामपूर्वं प्रजापतिः ॥ २ ॥
 तत्र रावणं दृष्टोऽस्मि पुत्रस्य तत्र संयुगे । अहोऽस्य विरुमोदार्यं तव तुल्योऽपि सोऽपि वा ॥ ३ ॥
 तत्र हि भवता सर्वं वैलोक्यं स्वेन तेजसा । कृता प्रतिष्ठा सकला प्रीतोऽस्मि समुत्तम्य ते ॥ ४ ॥
 तत्र च पुत्रोऽनिबलस्तत्र रावणं वीर्यवान् । जगतीन्द्रजितित्येव परिख्यातो भविष्यति ॥ ५ ॥
 राजान् दुर्धनपरचैव भविष्यत्येव राक्षसः । य समाश्रित्य ते राजन् स्थायिनामिदं वा यो ॥ ६ ॥
 कुरुष्वतां महाबाहो महेश्वरः पाकशासनः । किं चास्य मोक्षणार्थाय प्रयच्छन्तु दिव्योऽरुः ॥ ७ ॥

Placing Brahmā (the lord of created beings) at their head, when the mighty Indra, who was endowed with surpassing strength, had been actually conquered by Kṛṣṇasida (son of Rāvana), the sage then proceeded to Lankā. (1) Approaching Rāvana, surrounded by his sons and brothers, Brahmā (the lord of created beings), while remaining in the air, spoke (as follows) in conciliatory terms—(2) "Dear Rāvana, I am pleased with your son's bearing on the battle-field. Wonderful is the greatness of his powers. He is (thus) your equal or even superior to you (3) By the aid of your (own) energy all the three worlds have actually been

conquered by you and your vow stands fulfilled I am (accordingly) pleased with you as well as with your son. (4) This son of yours, O Rāvana, is exceedingly mighty and powerful, and will (henceforth) be widely known in the world by the name of Indrajit (the conqueror of Indra). (5) This ogre, relying on whom, O king, you have brought the gods under your sway, will surely become powerful and difficult to conquer (6) Therefore, let the mighty Indra, the tamer of the demon Pāka, be set free again, what should the gods (lit. denizens of heaven) pay (to you) in consideration for his liberation ?" (7)

ययुर्लङ्कादेशेन्द्रा
 कुरुष्वतां महेश्वरः
 तत्र रावणमुपगतो वा
 कुरुष्वतां वा तत्रस्थं मेघनादो
 इन्द्रजित्
 मेघनादं
 भूतानां वा
 महोजगाम्
 महाबलः
 समितिष्यतः । अमरत्वमहं देव वृणे यदेव कुरुष्वते ॥ ८ ॥
 नानि सर्वामरत्व हि वर्यचिन्तुं शान्तिः भुवि ॥ ९ ॥
 भुत्वा त्रिगमदेशेऽकस्मिन्निजिह्वं प्रवृत्तमरुतम् ॥ १० ॥
 भूयतां वा भवेत् किञ्चिदः शतवृद्धिर्भवेत् ॥ ११ ॥

ततः क्रुद्धेन तेनामि शमः परमनेत्रया । गतोऽमि येन देवेन्द्र दयाभागविपर्ययम् ॥ ३१ ॥
 वसाने परिता पत्नी त्वया यामन निर्मातृ । तस्मान् त्वं ममरे-शक शत्रुहस्तं गमिष्यसि ॥ ३२ ॥
 अपे तु भागो दुष्टुन्दे यस्त्वयेह प्रवर्तितः । मानुषेयसि लोकेषु भविष्यति न गंशयः ॥ ३३ ॥
 तस्यै तस्य यः कर्ता तस्यै निरतिष्यति । न च ते स्वावरं स्थानं भविष्यति न तदगयः ॥ ३४ ॥
 यश्च यश्च सुरेन्द्रः स्याद् भूयः न न भविष्यति । एष शयो मया मुक्त इत्यगौ त्वा तदावब्रूत् ॥ ३५ ॥

Lord Brahmā now gave him the assurance—"Be it so!" Nay, Indra was set at liberty by Indrajit, and the gods returned to heaven. (16) In the meanwhile, O Rāma, the wretched Indra, whose divine lustre had disappeared, and whose mind was plunged in thought, was lost in contemplation. (17) Seeing him in that (wretched) plight, Lord Brahmā (the grandfather of the entire creation) said, "O Indra, why did you perpetrate a heinous sin in the past?" (18) Created beings were so evolved by me in my wisdom, O ruler of gods, that they had the same complexion, the same voice and the same form in every way. O king! (19) There was no difference whatsoever in their appearance or even in their distinguishing marks. Hence with a concentrated mind I duly thought of (introducing differences in) those created beings. (20) As such in order to make a distinction between them, I evolved a woman. Whatever was striking in every limb of the created beings was reproduced (in her). (21) With those features and excellences was created by me, the woman Ahalyā. 'Hala' stands here for ugliness and the reproachability following from it is 'Halya'. (22) The woman was widely known as 'Ahalyā' in that there was no reproachability in her. Nay, 'Ahalyā' itself was proclaimed by me as her name. (23) On that woman having been evolved, O ruler of gods, and a jewel among the gods, the thought now haunted me "Whose partner should she be?" (24) You, however, O mighty Indra, the destroyer of citadels, begin to entertain the thought in your mind about that woman—"She must be my consort in view of the superiority of my nature." (25) She was, however, kept

by me as a sacred trust in the charge of the high-souled Sage Gautama for many years, and was (eventually) returned by him (26) Having then tested the extraordinary self-control of that eminent sage and coming to know of the successful conclusion of his austerities, I gave her away to him for being taken to wife on that occasion—(27) That eminent and pious-minded sage lived happily with her on her having been given away to Gautama, however, the gods became despondent. (28) Proceeding to the hermitage of that sage, angry as you were at this, your mind given over to lust, you saw at that time the said woman bright like a tongue of fire. (29) She, O Indra, was violated by you, love-stricken as you were and full of anger. (Nay) you were seen on that occasion by the eminent Rishi (a seer of Vedic Mantras) in his hermitage. (30) Thereupon you were execrated (in the following words) by that supremely powerful sage who was provoked to anger, due to which, O ruler of gods, you had to undergo a reversal of fortune—(31) Since my wife, O chief of the Vasus, was audaciously violated by you, therefore, O Indra, you will fall into the hands of your enemy in war. (32) The way of life which you for your part have introduced into the world, O god of perverse intellect, will fall apart even among human beings; there is no doubt about it. (33) O king who perpetuates such a sin (only) one-half of it will fall to his lot and the other half will accrue to you. Not only so, but in the stable there is no doubt about it. (34) Whoever comes to be the partner of such a woman shall not attain to immortality. (35) She was, however, kept

official ground (itself). Your son, was borne away by his (maternal)
O ruler of gods, was not destroyed grandfather (Pulomā) and has been
the great conflict (48) He lodged near him in the ocean."

एतच्छ्रुत्वा महेन्द्रस्तु यश्मिन्ना च वैष्णवम् ॥५१॥

पुनर्निदिक्त्वामदम्बरासक्त देवराट् । एतदिन्द्रजितो नाम क्वं यत् कीर्तितं मया ॥५०॥

निर्जितस्तेन देवेन्द्रः प्राणिनोऽन्ये तु किं पुनः ।

Hearing this, and having performed a
sacrifice intended to propitiate Lord
Vishnu, the mighty Indra, the ruler of
gods, re-ascended to heaven and ruled
(as before). Such was the might of

Indrajit, which has been recounted by
me. (49-50) By him was conquered
the ruler of gods (himself). What
wonder, then, if other living beings were
(so) conquered ?

आश्चर्यमिति रामश्च लक्ष्मणश्चाब्रवीत् तदा ॥५१॥

अलक्ष्मणश्च भुव्या वानरा राक्षसास्तदा । निमीरयन्तु रामस्य पार्श्वस्थो वाक्यमब्रवीत् ॥५२॥

आश्चर्यं स्मारितोऽस्म्ययं यत् तद् दृष्टं पुरातनम् । अगस्त्यं त्वत्रवीद् रामः सत्यमेतच्छ्रुत्वा न मे ॥५३॥

एतं राम उमुद्गतो रावणो लोककण्टकः । सपुत्रो येन सप्राये जितः शक्रः सुरेश्वरः ॥५४॥

इत्थं श्रीमद्दामायाणे वात्मीकीये अदिकाव्ये उत्तरकाण्डे त्रिंशः सर्गः ॥ ३० ॥

Hearing the narration of Agastya, Śrī
Rāma and Lakṣmaṇa too exclaimed as
the monkeys and the ogres (present)
on that occasion.—"Wonderful!" Vibhīṣaṇa
for his part who sat beside
Śrī Rāma, spoke as follows—(51-52)
"I have been put in mind today of the
past miracle which was witnessed (by

me)." Śrī Rāma too said to Sage
Agastya, "This is (quite) true. Nay, it
was heard by me (even before from
Vibhīṣaṇa)." (53) Thus, O Rāma, was
born Rāvaṇa, who with his son was a
thorn in the side of the worlds, by whom
was conquered Indra, the ruler of gods,
in an encounter (54)

Thus ends Canto Thirty in the Uttara Kāṇḍa of the glorious Rāmāyana
of Vālmīki, the work of a Rṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Ravana goes to Mahismattī; unable to find its ruler, Arjuna, he takes
a dip in the holy Narmada and offers worship to Lord Śiva.

एतं रामो महातेजो विस्मयन् पुनरेव हि । उवाच प्रजो वाक्यमगस्त्यमुनिवचनम् ॥ १ ॥

प्रातर राक्षसः क्रूरो यदाप्रभृति मेदिनीम् । पर्यट्त्वं किं तदा लोकाः श्रुत्वा अपन्नं द्विजैश्च ॥ २ ॥

राज वा राजमात्रो वा किं तदा नात्र कश्चन । धर्मं यत्र न प्राप्नो रावणे राक्षसेभ्यः ॥ ३ ॥

उत्तरो हवीर्मात्रे बभूवुः पृथिवीक्षिणः । बहिष्कृता वरास्त्रैश्च बहोः निर्दिशन् राट् ॥ ४ ॥

In surprise indeed Śrī Rāma, who
was endowed with extraordinary energy,
once more thereupon submissively
addressed the following words to Agastya.

the foremost of sages—(1) "Ever
since, O revered sir, the cruel ogre
(Rāvaṇa) rambled over the earth, were the
people (on earth) devoid of majesties

सतनमजो विन्धो रावणो नमदां यती । चण्डपत्रां पुष्पां पश्चिमोदधिगामिनीम् ॥ १९ ॥
 मरीः सुमरीः मिरीः शार्दूलगन्धेनमैः । उन्नाभितनैःसुगन्धिः सतीभितत्रयशाम् ॥ २० ॥
 कनारीः गगारुः महगजदन्तुकुट्टैः । गामैश्च गदा मती कूजद्भिः सुममात्रताम् ॥ २१ ॥

Ravana saw the Vindhya mountain
 which having penetrated into the clouds
 as if were and having as though burst
 forth from the earth, seemed to escape
 the skies. It had thousands of peaks, and
 its caves were infested with lions. (12-15)
 Its cool waters fallen from the hills,
 seemed to utter a horse-laugh.
 Its gods, Dānavas and Gandharvas,
 accompanied by Apsarās (celestial
 nymphs) and Kinnaras, and sporting
 with their womenfolk, the mountain
 which was exceptionally high, had turned
 its leaves. With its rivers carrying
 sparkling waters the mountain stood
 and like the serpent-god Śeṣa with
 a thousand hoods distinguished by

restless tongues. Beholding the Vindhya
 mountain, which was moving upwards
 (as it were), which abounded in caves
 and closely resembled the Himalayan
 range, Ravana sought the holy river
 Narmadā, whose waters flowed over a
 bed of rocks and which ran towards the
 western sea (16-19). The ponds forming
 a part of the river were ruffled by
 buffaloes, young deer, lions, bears and
 lordly elephants scorched by heat,
 and seized with thirst and the river
 was thickly crowded with ruddy geese
 accompanied by wild ducks, swans
 and water-fowls as well as with
 cranes ever in heat and screaming.
 (20-21)

पुष्पवृक्षोत्पलं चक्रवाक्युगलानीम् । विलीगं पुल्लिग्रीष्णीं हंसायस्सुमंशलाम् ॥ २२ ॥
 पुष्पोत्पलादीन् जम्बेनामलंशुगाम् । जत्राग्राहमुत्पलां कुल्लेगन्तुमुपेशाम् ॥ २३ ॥
 पुष्पवृक्षान् नमदां सखितां वगाम् । इष्टामिव वरा नारीमगाह्य दशाननम् ॥ २४ ॥
 स कृता पुल्लिगं रम्ये नानापुल्लिनिर्गन्धिने । उपोपविष्टः सवित्रेः सार्धं राशनपुनरः ॥ २५ ॥

The river had trees in blossom for its
 sides, a pair of Chakravāka birds for
 its shaft, extensive sandy banks for its
 shores of swans for its lovely girdle.
 (22) It had its limbs powdered with
 a profusion of flowers, it had the foam
 of its immaculate robe, a dip into its
 waters constituted its thrilling contact and
 its full-blown lotuses for its charming

eyes. (23) Quickly alighting from the
 Puṣpaka air, and taking a dip in the
 Narmadā, the foremost of rivers, which
 (thus) resembled an excellent and
 agreeable woman, that ten-headed
 bull among the ogress, sat down in
 the company of his ministers on its
 lovely bank, frequented by ladies of
 various kinds. (24-25)

नमदां सोऽथ गङ्गेकमिले रावणः । नमदादशने हंसावतान् स दशननम् ॥ २६ ॥
 उत्र कंचानाम् मदीलं शुभमारणां । एष रश्मिचक्षेन जगत् कृत्स्नं कञ्चनम् ॥ २७ ॥
 पुष्पवृक्षः पुष्पो नमदां मन्थमाश्रितः । मामालीनं विदित्वैव चन्द्रार्पणं दिशतः ॥ २८ ॥
 चन्द्रवर्णोऽथ सुगन्धिः भ्रमनाशनः । सद्रश्मिनिर्गते ह्येष वन्द्यो मुग्धदर्शनः ॥ २९ ॥
 एव स विदित्वैव नमदां नमदाधिनीं । नरमर्षिचक्षुषिः सन्नेतृशक्त्या विभ्रा ॥ ३० ॥
 नमदां ध्यातुः शर्वैर्वर्णैर्विद्वन्मयैर्बुधैः । चन्दनस्य रश्मिनां सखित्वेन सन्नुत्तमः ॥ ३१ ॥
 स नमदां नमदां शर्वभाष्यं शुभाय । गारुडोऽनुत्तमः सत्तमः सत्तमः सत्तमः ॥ ३२ ॥
 स नमदां नमदां शर्वभाष्यं शुभाय । गारुडोऽनुत्तमः सत्तमः सत्तमः सत्तमः ॥ ३३ ॥

Having bathed in the river and uttered the most excellent text (the Gayatri Mantra) with due ceremony, the notorious Ravana came out of the well-known waters of the Narmada, then putting off the wet clothes, he was duly covered with a white robe (33-40) Like incarnate mountains reared by his mother, all the (other) trees followed him (even) as he proceeded with joined palms (to offer flowers to Lord Śiva). (41) Wherever Ravana, the ruler of ogres, went, a golden emblem of Lord Śiva

was borne there. (42) Placing the said emblem in the middle of an altar of sand, Ravana for his part worshipped it with sandal-pastes (of various kinds) and flowers, of undying fragrance. (43) Having duly worshipped the supreme and most excellent Lord Śiva (who bears moonbeams on His head as an ornament), the reliever of the agony of the virtuous and the bestower of boons, the said ranger of the night sang and, stretching his arms gaily danced before Him (44)

This ends Canto Thirty-one in the Uttara Kāṇḍa of the glorious Rāmāyana of Valmiki, the work of a Rishi and the oldest epic

द्वाविंशः सर्गः

Canto XXXII

The flow of the Narmada gets intercepted by the arms of Arjuna; the heap of flowers collected for Ravana's worship of Lord Śiva is swept away by the reversed current; the encounter of Ravana and the other ogres with Arjuna; Arjuna captures Ravana and bears him away to his city.

नन्दोपनिषेधे यत्र राक्षसेन्द्रः स दाहणः । पुण्योपहारं कुर्वते तस्माद् देशाद्दूरतः ॥ १ ॥
ननुते जयता श्रेष्ठो माहिष्मत्याः पतिः प्रभुः । क्रीडते सह नारोभिर्मन्दलोपमानितः ॥ २ ॥
राजं स्वगतो राजा रराज च तदाजुनः । करेण्णा सहस्रस्य मयस इव बुद्धरः ॥ ३ ॥
विष्णु स तु बाहूनां सहस्रस्तोतम शतम् । दरोपे नमश्चरिण बाहुभिर्दुर्मितुः ॥ ४ ॥
हर्षोर्ध्वमुखः तजले प्राप्य निमलम् । कुलोपहारं कुर्वीत प्रतियोतः प्रपारतः ॥ ५ ॥
स्वन्तममरः सपुष्पकुडामस्तरः । स नमदाभमनो वेगः प्राहृष्टात् हवामनो ॥ ६ ॥
स को वर्तनीयेण सम्प्रयित इवाम्भसः । पुण्योपहारं मवलं राक्षस्य जहार ॥ ७ ॥
राजोर्ध्वमानं तमुत्सृज्य नियमं तदा । नमदां पश्यन् वान्ता प्रतितुला यथा प्रिराम् ॥ ८ ॥
वर्धने तु न हृष्टा नागरोद्धारमनिमम् । वर्धन्तममभो वेग पूर्वमाज्ञा प्ररिर तु ॥ ९ ॥
तनुकुडामयान् स्वभावे परमे स्थिताम् । निर्विकाराङ्गनाभागमरयद् राक्षसो नरोत्तम ॥ १० ॥

So far from the place where, on the sandy bank of the Narmada, the dread king of ogres was offering flowers (to Lord Śiva) Arjuna, the powerful ruler of the earth and the foremost of warriors, was sporting with his

womenfolk in the waters of the Narmada. (1-3) Standing in their midst King Arjuna shone at the moment like an elephant in the midst of a thousand of she-elephants. (3) Seeking to know the maximum strength of his thousand

lashed arms, the king of the Haihyas, who was (still) armed with a mace, swooped rushed on Prabhata, (46) struck with great vehemence by the

mace at that time, Prabhata, who stood erect, thereupon fell prostrate like a hill struck by the thunderbolt of Indra (the wielder of the thunderbolt). (47)

दम रतिं दृष्ट्वा मारीचमुपगच्छतः । गमनेदरपूसाशा अपसृष्ट रणाजिगत् ॥ ४८ ॥
नरानेस्मरेतु द्रष्टुं च निषांति । रागोऽवदत्तं वृणमनुं वृषसत्तमम् ॥ ४९ ॥
समरोत्तमं वृष्टं विगृह्णादोभ दारुणम् । वृषराक्षसोत्तम आरब्ध रोमहर्षणम् ॥ ५० ॥
नमोऽपि मधुव्रीं चाम्पुविराचयौ । नेत्रोयुक्ताविरादित्यां प्रदहन्ताविवानयो ॥ ५१ ॥
कोटौ यथा नरो यत्निपाते यथा वृषौ । मेघविर निरदन्तौ मिहाविव कल्लोत्कटौ ॥ ५२ ॥
छापीरि मुद्गौ नौ तदा गजगानुनी । परस्परं गदा दृष्ट्वा ताडयामावुर्ध्वगम् ॥ ५३ ॥
बाणमवचय यथा घोषान् विरेहिरे । गदावहतान्नी तत्र रोहणे नराशानी ॥ ५४ ॥
बाणमोहयितुं जाणोऽथ प्रनिधुतिः । तथा तयोर्गदावोर्धोदिश नर्वाः प्रनिधुताः ॥ ५५ ॥
प्रवृत्तं गदा मा तु पाप्यमानाहिनोर्गमि । बाधनाभ नभचक्रे विदुर्भोदिमनो यथा ॥ ५६ ॥
रतिं गरोत्तमि पाप्यमाना मुहुर्मुहुः । अनुनोरनि निर्भाति गदोत्तमेव महागिगी ॥ ५७ ॥

Seeing Prabhata fallen, Mārīcī, his son Śravana along with Mahodara and Bhūmākes slipped away from the field of battle. (48) The ministers being fed away and Prabhata having been struck down, Rāvana rushed with a speed towards Arjuna, the foremost of kings. (49) Then commenced a struggle, which caused one's heart to stand on end, between the broad-armed king and the twenty-armed ogre. (50) Seizing hold of a tree each, the ogre and King Arjuna, who looked at that time like two seas, each were greatly ruffled, two mountains with moving bases, a pair of lions full of martial ardour, a couple of blazing fires, two elephants unexcited with might, two bulls rearing for a cow in heat, two towering clouds, two lions proud of their might, like Indra (the god of

destruction) and Kālā (the Time-Spirit) provoked to anger, struck each other violently (51-53) Even as the mountains withstood the formidable strokes of lightning; (at the beginning of creation), so did the two warriors, the human being (Arjuna) and the ogre endure the blows of each other's mace (54) (Even) as reverberation emanates from the peals of thunder, so did all the quarters resound with the clashes of their maces. (55) While being directed against the enemy's breast, the well-known mace of Arjuna for its part rendered it golden even as a flash of lightning makes the sky assume a golden hue (56) Being reportedly directed against the breast of Arjuna by Rāvana too, his mace likewise shone brightly like a meteor descending on a huge mountain (57)

जम्बू रोदमासति न राक्षसगोश्वरः । वमामावृत्तं तपोमुदं यथा पूर्वं वरुणदे ॥ ५८ ॥
महेन्द्र दृष्टवृष्यन् दन्ताप्रेषिषु कुञ्जरी । परस्परं विनिर्घर्णा नराक्षतमन्त्री ॥ ५९ ॥

Neither Arjuna nor the ruler of the order of ogres grew weary. Well-armed was their duel as that which took place between Bali and Indra of old (58) Striking each other

violently with full force, the foremost of human beings as well as the jewel among the ogres fought (even) as a pair of bulls would do with their horns or two elephants with their tusks (59)

weapons of the enemies of gods even
time they reached him (70) Piercing
the ogres with those very weapons,
which were most excellent and difficult
to hold, Arjuna drove them
away even as the wind disperses
leaves (71) Arjuna, son of Kṛtāvīrya,
restored the ogres at that time.
Arjuna taking Rāvana and surrounded
by his friends, he entered the city

(72) Being covered with heaps of
flowers and unbroken grains of rice
by Brahmins (the twice-born) and
other citizens (on capturing Rāvana).
Arjuna, who closely resembled Indra
(who is invoked by many), thereupon
entered his well-known city (even)
as Indra (the thousand-eyed god)
entered his city after capturing
Dali. (73)

*This ends Canto Thirty-two in the Uttara kanda of the glorious Rāmāyana of
Vālmiki, the work of a Rishi and the oldest epic.*

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Pulastya secures the deliverance of Rāvana from the bondage of Arjuna.

पुलस्त्यः तत् तु वायुप्रदहनमभिभम् । ततः पुलस्त्यः शुभाव कथित दिवि देवतैः ॥ १ ॥
तः पुष्यस्तस्माद् दग्धमानो महावृत्तिः । माहिष्मतीपतिं द्रष्टुमात्रागम महावृत्तिः ॥ २ ॥
वायुनुव्यगनिर्दिजः । पुरीं माहिष्मतीं प्राप्नो मनःसम्पन्नविक्रमः ॥ ३ ॥
दृष्ट्वा पुष्यजनादृताम् । प्रविशेश पुरीं ब्रह्मा इन्द्रस्थेशामरावतीम् ॥ ४ ॥

Pulastya thereupon heard as narrated
by the gods in heaven the story of
Rāvana's aforesaid capture, which was
such like capturing the air. (1)
Feeling commiseration (for Rāvana)
due to affection for his son (grandson),
though highly self-possessed, the great
Rishi (seer of Vedic Mantras) came (all
the way) to see the ruler of Māhiṣmatī.

(2) Travelling by the aerial route, the
Brahman, whose speed equalled that of
the wind, reached the city of Māhiṣmatī
with the swiftness of thought. (3)
Like Brahmā entering Amarāvati, the
city of Indra, he penetrated deep into
the city, which was crowded with happy
and prosperous people and which closely
resembled Amarāvati (4)

वचनमिदमित्य निष्पन्नं सुदुर्दशम् । ततस्ते प्रत्यभिज्ञाय अर्जुनाय न्यवेदयन् ॥ ५ ॥
पुष्प्य इति विज्ञाय वचनाद्देहयाधिपः । शिरस्यञ्जलिमाधाय प्रत्युत्तरेण तरस्यन् ॥ ६ ॥
पुरीं गच्छन् गच्छाय मधुपर्कं तथैव च । पुष्प्यात् प्रपयो राक्षः शकस्येन बृहस्पति ॥ ७ ॥
मनमृगिमान्मनुचन्तमिव भास्करम् । अर्जुनो दृश्य सम्भ्रान्तो वचनेन्द्र इवेभम् ॥ ८ ॥

Recognizing the sage, who looked
like the sun-god coming on foot,
extremely difficult as he was to gaze
on (even) while he was descending
(from the heavens), the counsellors of
Arjuna thereupon reported his arrival
to him. (5) Placing his joined palms
above his head on coming to know
from their report that he was (no other

than) Sage Pulastya, Arjuna (the
suzerain lord of the Haihayas) went
forward to meet the ascetic. (6)
Taking (with him) Arghya (water to
wash one's hands with) as well as
Madhuparka (a mixture of honey and
curds), his family priest preceded the
king (even) as Sage Bṛhaspati (the
preceptor of gods) would walk ahead

with celestial ornaments, garlands and
when, (say) contracted with him
the presence of fire an alliance
was involved no destruction to
each other and, respectfully bowing
to the aforesaid son of Brahmā
(the creator), the celebrated Arjuna
entered his palace. (16) Though
conditionally released (by Arjuna)
he was hospitably treated, and
(temporarily) embraced by (his grand-
father) Pulastya, the glorious Rāvana
fell due to his having been

utterly vanquished. (19) Having
secured the deliverance of Rāvana
(the ten-headed monster), they say,
Pulastya too, (= mind-born) son
of Brahmā (the grandfather of the
entire creation) and the foremost of
ascetics, rose (back) to the realm of
Brahmā (the creator) (20) In this
way the notorious and highly powerful
Rāvana sustained defeat at the hands
of Arjuna (son of Kṛtavīrya) and was
then also set at liberty once more at the
intercession of Pulastya. (21)

स सत्त्वो यत्निः गन्ति राखनन्दन । नावहा हि परे कार्या य इच्छेच्छेय आमनः ॥ २२ ॥

ततः स राजा पिप्पिनाशनानां सहस्रबाहोवपुलभ्य मैत्रीम् ।

पुनर्दशगा यदनं चशर चचार सर्वो पृथिवीं च दर्पात् ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीयं आदिकाव्ये उत्तरकाण्डे त्रयविंशः सर्गः ॥ २३ ॥

Thus, O delight of the scions of
there are warriors mightier than
city, (hence) by him who seeks
their welfare no disrespect should
be shown to his enemy. (22) Having

secured the alliance of Arjuna (the
thousand-armed prince), the said king of
ogres (lit. flesh-eaters) resumed the
destruction of rulers of men and arrogant-
ly ranged over the entire globe. (23)

This ends Canto Thirty-Three in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of
Vālmīki, the work of a Rṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXXIV

Rāvaṇa's humiliation at the hands of Vali; Rāvaṇa
makes friends with him.

गुणे विमुक्तस्तु रावणो राक्षसाधिपः । चचार पृथिवीं सर्वमनिर्विण्णस्तथा ह्यः ॥ १ ॥

राजं वा मनुष्यं वा शृणुते यं कदाधिकम् । रावणस्तु समागत्य युद्धे ह्यपि हर्षितः ॥ २ ॥

स कदाचिन्निविष्टां नगरां चालिपालिताम् । गत्वाऽऽह्वयति युद्धाय बालिनं हेममालिनम् ॥ ३ ॥

समुद्रं वानरामात्यस्तारसारथिता प्रभुः । उवाच बालो वाक्यं युद्धेऽयुक्तगतम् ॥ ४ ॥

Having been set free by Arjuna, and
rendered free from (all) causes of
servitude, Rāvana, the suzerain lord of
the world, for his part ranged over the entire
globe. (1) Approaching whomsoever
he found of as superior in might,
inquire of whether he was an ogre or

a human being. Rāvana, full of arrogance,
challenged him to a duel. (2) Making
his way to the city of Kiskinḍhī
ruled over by Vali, on a certain day,
he then challenged Vali who was
adorned with a gold necklace to a
duel. (3) Thereupon Tārā, a minister of

एवं मणिमन्त्राय शरीरं मौनमुपस्थितः । जगत् वै नैगमान् मन्त्रास्तस्यै पर्वतराष्ट्रिय ॥ १८ ॥
 रक्षन्त्रं जितुमन्तो हरिगणधरार्थिरो । प्रयत्नयन्तो तत् कर्म ईहतुर्व्यदर्पितो ॥ १९ ॥
 निमग्नं तु त मया पादमन्दनेन गतम् । पराङ्मुखोऽपि जगद् वाली सर्पमिवाण्डजः ॥ २० ॥

Making up his mind thus, Vāli remained standing like the king of mountains silently repeating Vedic Mantras. (18) Each seeking to lay his hands on the other, the two warriors, the king of monkeys and the lord of the forest, both conceited by reason of their

might, strove diligently to accomplish that end. (19) Concluding from his footfalls Rāvana to be ready to catch hold of himself, Vāli, though having his back turned upon him, caught hold of him even as Garuda (a bird) would seize a serpent. (20)

पुंशुनं त एव रक्षसामीश्वरं हरिः । रमुत्पपात वेगेन कृत्वा कक्षावलम्बितम् ॥ २१ ॥
 उ च वीर्यमानं तु विदुमन् नरैर्मुहुः । जहार राक्षसं वाली पवनस्तोयदं यथा ॥ २२ ॥
 यो वे राक्षसमारुपा द्वियमाणे दगानने । मुमोक्षयिष्यो वारिं रवमाणो अभिमुताः ॥ २३ ॥
 मन्त्रमन्त्रैस्तैर्वा भ्रात्रोऽम्बरमभ्यगाः । अन्यीयमानो मेघौधैरम्बरस्य इवाशुमान् ॥ २४ ॥
 तेनमुत्पपातः कम्पान् वारिणं राक्षसोत्तमाः । तस्य बाहूस्वेगेन परिश्रान्ता व्यवस्थिताः ॥ २५ ॥
 रक्षसोदराभ्याम् पर्यतेन्द्राणि गच्छतः । किं पुनर्ज्वनप्रोमुखिप्रदं वै सांसदोषितम् ॥ २६ ॥
 रक्षसगणानां धानेन्द्रो महाजराः । क्रमशः सागरान् सर्वान् संस्थास्यन्मयन्दत ॥ २७ ॥
 मन्त्रमन्त्रो वायसु स्वचरैः स्वचरोत्तमः । पश्चिमे सागरं वाली आजगाम सरावणः ॥ २८ ॥
 निम्नं संश्यामुपसित्वा स्नात्वा जपत्वा च वानरः । उत्तर-सागरं प्रायाद् बहमानो दशाननम् ॥ २९ ॥
 सुरैर्कनकार्यं बहमानो महाहरिः । वायुवच्च मनोवच्च जगाम सदं शत्रुणा ॥ ३० ॥
 एते सागरे संश्यामुपसित्वा दशाननम् । बहमानोऽगमद् वाली पूर्वं वै स महोदधिम् ॥ ३१ ॥
 एते कण्ठाम्ब्यास्य वामनिः । हरीश्वरः । किङ्किण्णामभितो गृह्य राक्षसं पुनरागमत् ॥ ३२ ॥
 शत्रुवन्ति समुद्रेषु संश्यामम्ब्यास्य धानरः । रावणोद्बहन्श्रान्तः किङ्किणोपरदेव्यतत् ॥ ३३ ॥
 एतं तु मुमोक्षाप स्वकृशान् वरिष्ठतमः । कुतस्त्वमिति चोवाच प्रहसन् राक्षसं मुहुः ॥ ३४ ॥
 निम्नं तु महद् गत्वा क्षमणोलनिरीक्षणः । राक्षसेन्द्रो हरीन्द्रं तमिदं वचनमब्रवीत् ॥ ३५ ॥

Having captured the said ruler of the forest, who sought to capture Vāli, and bearing him in his arm-pit and leaving him hanging there, Vāli (the monkey) flew up with speed into the air. (21) Even though Rāvana repeatedly oppressed and pinched Vāli with his nails, the latter bore away Rāvana (just) as the wind would sweep away a cloud. (22) While Ravana (the ten-headed monster) was being borne away, the said ministers of Ravana forthwith rushed upon Vāli, with a view to securing his release emitting loud cries. (23) Being pursued by them to the heavens, Vāli shone like the sun being followed by multitudes of clouds in

space. (24) Failing to approach Vāli, the aforesaid jewels among the ogres stood exhausted by the onrush of his hands and thighs. (25) Even the foremost of mountains receded from the path of Vāli as he rushed forth, what wonder, then, that one having a body composed of flesh and blood and seeking to live should do so. (26) Vāli (the ruler of monkeys), who moved with extraordinary speed, paid homage to the goblins presiding over the morning and evening twilights reaching one after another the (four) seas which could not be visited even by flocks of (fast-moving) birds. (27) Being duly honoured on the way

by winged creatures. Vāli, the foremost of these monkeys in the air, reached the western sea with Rāvana. [28] After taking a plunge in it, saying his Sārthya prayers and muttering the sacred formula, the monkey moved to the northern sea carrying the ten-headed monster (with him) (29) Carrying him across many thousands of Yojanas, the mighty monkey moved with his adversary with the speed of the wind and thought. (30) Having said his Sārthya prayers at the northern ocean, the said Vāli actually proceeded to the eastern sea, carrying Rāvana (the ten-headed monster) (31) Having said his Sārthya prayers there also, the

afterward Vāli (sprung from the loins of Indra), the ruler of monkeys returned to the presence of Kishkindh taking Rāvana (with him) (32) Having said his Sārthya prayers (all) the four seas, the monkey chief (Vāli), who had been worn out on account of carrying Rāvana (all the way), landed in a park adjoining Kishkindh. (33) Vāli (the foremost of monkeys) for his past disservice Rāvana from his arm-pit, and laughingly again and again, questioned Rāvana as follows - " Where art you ? " (34) Feeling great sorrow, his eyes rolling on account of weariness, the ruler of eyes replied as follows - " the after and ruler of monkeys " (35)

kindling a fire, both the said
the monkey chief and the lord
entered into fraternity, after
each other. (42) With their
charged together, the two warriors,
monkey chief and the king of ogres,
joyously entered Rishkindhā
two lions entering a rock cavern.
(43) Rāvanā lived there for a month
in Śatpura. He was (then) led

away by his ministers who had come
and who were desirous of exterminating
the three worlds. (44) This is how
it happened in the past, how Rāvanā,
my lord, was overpowered by Vālī and
was (then) accepted as a brother in
the presence of fire (45) Matchless
and unsurpassed was the strength of
Vālī. Even he was consumed by You
as a moth is consumed by fire. (46)

*Thus ends Canto Thirty-four in the Uttara Kāṇḍa of the glorious Rāmāyana of
Vālmīki, the work of a Rṣi and the oldest epic*

पञ्चविंशः सर्गः

Canto XXXV

In descent of Hanumān; he rushes against the sun, the planet Rahu and
Lava (the mount of Indra) even as an infant; he is rendered
unconscious as the result of a stroke of lightning by Indra; the
entire creation gets suffocated due to the displeasure of
the wind-god; the gods under the leadership of Brahmā
seek the presence of the wind-god to pacify him.

तदा रामो दक्षिणादिभ्यः मुनिम् । प्राञ्जलिर्विनयेषु इदमाह वचोऽर्थवत् ॥ १ ॥
तदा रामो वै वाल्मीकिरावणस्य च । न स्वेताश्या हनुमता सम इति मरिचम् ॥ २ ॥
तदा रामो बलं धैर्यं प्राकृता नृपमापनम् । विरमश्च प्रभावश्च हनुमति कृताश्रया ॥ ३ ॥
तदा रामो दीप्य मीदृती कपिवाहिनीम् । समाधास्य महाबाहुर्योजनाना दान पटुः ॥ ४ ॥
तदा रामो पुनः लङ्कां रावणान्तःपुरं तदा । दृष्ट्वा सम्भाषिता चापि सीता ह्यभाषिता तथा ॥ ५ ॥
तदा रामो मन्त्रिभ्यः किञ्च रावणात्मजः । एते हनुमता तत्र एकैव निनीताः ॥ ६ ॥
तदा रामो विमुक्तैः भाषयित्वा दशाननम् । लङ्का भस्मीकृता येन पारमेनेर मेदिनी ॥ ७ ॥
तदा रामो न शक्य न रिणोर्वित्तस्थ च । कर्माणि तानि श्रूयन्ते यानि मुद्रे हनुमाः ॥ ८ ॥
तदा रामो विदुषेण लङ्कां मीमांसा च तत्क्षणम् । प्राप्ता मया जयध्वजो रान्वं मित्राणि सन्धरा ॥ ९ ॥
तदा रामो मे न श्याद् वानराधिपतेः यत्ना । प्रभृतिमपि को वेनुं जानक्याः शनिमान् भवेत् ॥ १० ॥
तदा रामो वीर्यं चैतेन भूमीवप्रिमक्राम्यया । तदा वैरे समुत्प्रेरे न दम्भो बोद्धो यथा ॥ ११ ॥
तदा रामो मन्ये हनुमानात्मनो वन्द्यम् । यद् दृष्ट्वाञ्जलिं पटुः किञ्चनं वानरात्मन् ॥ १२ ॥
तदा रामो सर्वे हनुमन्ति महाभुने । विमरेण यथातरे वयमप्यमृताः ॥ १३ ॥

At Rāma then interrogated the sage
Vālmīki as he abode in the southern quarter,
of humility, with joined palms.
He addressed the following significant

words to him—(1) "Incomparable
indeed was the aforesaid might of Vālī
and Rāvanā. The might of the aforesaid
two warriors was, however, not equal

to the strength of Hanumān: such indeed is my opinion. (2) Heroism, cleverness, strength, firmness, sagacity, prudence and prowess and power have taken up their abode in Hanumān. (3) Perceiving the army of the monkeys sinking into despondency at the very sight of the sea, and reassuring it, the mighty-armed Hanumān leapt across the sea covering a hundred Yojanas (or eight hundred miles). (4) After overpowering the ogres presiding over the city of Lankā and stealing into the gynaeceum of Rāvana, Sītā was discovered and spoken to as well and actually comforted (by him). (5) The leaders of Rāvana's army, the sons of his counsellors, his own servants and his son—(all) these were struck down there by Hanumān single-handed. (6) Then, after speaking to Rāvana (the ten-headed monster), when he was entirely free from bondage, Lankā was reduced to ashes by him (even) as the terrestrial globe by the fire of dissolution. (7) Feats similar to those which were performed in war by

Hanumān are not known to have been performed either by Kāla (the Time Spirit) or by Indra or again by any god of fire and Kubera, the god of riches. (8) By the prowess of his arms (alone) were Lankā's victory attained and Sītā, Lakṣmī, sovereignty, friends and kinsfolk regained by me. (9) If Hanumān the friend of Sugriva (the suzerain of the monkeys), were not with Me, (else) would have been able to get news about Sītā (Janaka's daughter). (10) I wonder wherefore, when hostilities sprang up (between Sugriva and Rāvaṇa) Vālī was not consumed as a tree (by fire) by Hanumān, with a desire to please Sugriva. (11) I think Hanumān was not conscious of his own might that he (simply) watched Sugriva (now the supreme ruler of the monkeys) who was dearer to him than his life, suffering hardships (in exile). (12) Tell me, revered sir, in extenso according to facts all this about Hanumān, great sage, adored by gods!" (13)

यस्यैव यवः भुक्त्वा देवयुक्तमृषिततः । हनूमतः शमशं तमिदं वचनमब्रवीत् ॥ १४ ॥

Hearing this reasonable submission of Śrī Rāma (a scion of Raghu), the seer of Vedic Mantras there-

upon replied to him as follows in the presence of Hanumān (14)

शयमेतद् गुरुप्रेष्ठ यद् ब्रवीषि हनूमति । न वेत्ति विद्वेत्तुल्यो न शो न ममो परः ॥ १५ ॥
 अमोक्षाभिः शायसु दत्तोऽप्य मुनिभिः पुत्रः । न वेत्ता हि यद् सर्वं यन्मित्रमिदं ॥ १६ ॥
 चादेऽप्येतेन यद् कर्म कृतं राम मदारतः । तत्र वर्तयितुं शक्नोमि सायासादरतः ॥ १७ ॥
 यदि यस्मिन् समिदम् संवेत्तुं तत्र शया । शमशाय ममि राम निजमप्य यथाशक्तम् ॥ १८ ॥
 गुरुदेवतामसाः सुवेदवर्जम् परातः । यत्र शय्य प्रजापत्यस्य केचन नाम ये हि ॥ १९ ॥
 तत्र शय्यं यदेतद् अस्तेति वदन्तः । अतस्मान् शया ये यमुगमयन्तः ॥ २० ॥
 इतिहासिकतया प्रकृतं नदावृतः । यथाशक्त्युपायं ये निजान्तां गच्छे यतः ॥ २१ ॥
 एतद् शय्यविराज्यं शय्यं न शक्नोमि । स्वेदं निजुपवर्तं निजुः शय्यो यतः ॥ २२ ॥

"Why do you say nothing of Hanūmān, is true. O jewel among the Rishis! None else is equal to him in intellect, speed or faith" (15) An impression was, however, produced on him in the past by seeing him, so that he was not aware of his entire strength

of your enemies! (16) It is possible to recount the feat which was performed by him even in his very childhood. O Rāma, who are you with extraordinary power! He is required in fact (as a child). (17)

But, you have a mind to
O son of Rāghav, hearken. O
after concentrating your mind.
I tried to speak. (18) There is a
Sun, by name, rendered
by virtue of a boon bestowed
on him by the sun-god, where reigns
his father, Ketari by name, they
say (19) His beloved wife was widely
known by the name of Añjanā. The

wind-god procreated an excellent son
through her, they say. (20) Añjanā then
gave birth to Hanumān, who possessed
the hue of paddy awns. Desiring
to get excellent fruits, the belle
actually went out into the forest, (21)
Due to separation from his mother and
sore stricken with hunger, the babe cried
aloud as did Kārtikoya in the thicket of
reeds (where he was born). (22)

तेनैव दिवसं जगत्पुण्ययोग्यमम् । ददशं कण्ठेभाष्यं सुतयात रविं प्रति ॥ २३ ॥
रजस्विनो कण्ठे वायवं ह्य मूर्तिमान् । शरीरानामो वायवं प्रवोदम्बरमन्त्रम् ॥ २४ ॥
रज्जुं प्रवर्तते तु गिरुभावे हनुमति । देवदानवपक्षाणां विस्मयः सुमहान्मृत ॥ २५ ॥
रजो कैलासं वायुगन्धो न मनमथा । यथाय वायुपुत्रस्तु क्रमनोऽम्बरमुत्तमम् ॥ २६ ॥
ते रज्जुद्वारोऽस्य ईदृशो गर्तविक्रमः । यौवनं बलमाकाशं कथं येन भविष्यति ॥ २७ ॥
रज्जुं वायुः प्रवर्तते पुत्रमात्मनः । सूर्यं दृष्ट्वा भयाद् रक्षस्तु वारचपशोऽनृतः ॥ २८ ॥
रज्जुद्वारं कामसेव गतोऽम्बरम् । दिव्यं तस्य वायव्यं भास्वरं वायव्यमन्त्रम् ॥ २९ ॥
रज्जुं तदोऽस्य इति मया दिवाकरः । कथं चास्मिन् समायत्तमित्येव न ददाह सः ॥ ३० ॥

(very) moment he espied the
having the hue of a heap of
(Chrys rose) flowers and in his
to get at it, thinking it to be
he sprang towards the sun. (23)
his face turned towards the sun, the
he which looked like the rising sun
continued to shoot up in mid
air with intent to catch hold of
the sun. (24) While the yonder
his childlike simplicity was
up in this manner, the gods,
and Yakṣas felt extremely
(25) (They said to
themselves—) Neither the wind-god nor
(the king of birds, the mount of
nor even the mind moves so

swiftly as does this son of the wind-god
course through the high skies. (26) When
such is his speed and prowess as a mere
babe, what will be his speed when he has
attained the vigour of youth? (27) Cool
to the touch like a mass of snow, the
wind-god (too) followed his son in his
flight, protecting him from the danger of get-
ting scorched by the sun (28) Shooting up
through the heavens for many thousands
of Yojanas by virtue of his father's might
and his own childlike simplicity, he drew
near to the sun. (29) Realizing that
he was a mere innocent child and (also)
that a (great) purpose (of Śrī Rāma)
waited to be accomplished by him, the
said sun-god did not consume him. (30)

रज्जुं दिव्यं ह्येव शरीरं भास्वरं पटुनः । तमेव दिवसं राहुर्विदुः इति दिवाकरम् ॥ ३१ ॥
रज्जुं च परामृष्टो राहुः सूर्यं योपरि । अपक्रान्तस्तत्समो राहुधन्वर्त्तरमन्त्रः ॥ ३२ ॥
रज्जुं भवनं गत्वा सरोपः सिद्धिं कमुनः । अवबोधं भुवुर्दि कृत्वा देव देवगर्भेऽनृतः ॥ ३३ ॥
रज्जुं दत्त्वा चन्द्राकौ मम वाक्च । किमिदं तत् त्वया दत्तमन्त्रश्च वाग्भुवः ॥ ३४ ॥
रज्जुं पराकाले तु विदुः सूर्यमात्मनः । अयान्यो राहुः रागाय जगद् भट्टन रविम् ॥ ३५ ॥

(the demon who is tradition-
ally believed to devour the orb of the
sun (an eclipse) sought to seize

the sun the same day on which
Hanumān actually sprang (25) the
air) to catch hold of the sun. (31)

Nay, Rāhu was laid hands on by Hanumān on the solar chariot. Thereupon Rāhu, the scourge of the sun-god and the moon-god, slipped away from that place, frightened. (32) Knitting his eyebrows after proceeding to the abode of Indra, Rāhu (son of Sindhikā) angrily spoke (as follows) to the deity surrounded by hosts of gods — (33) 'Having allotted to me the

moon and the sun as a means appeasing my hunger, O Indra, how it that my aforesaid share has been given over by you to another, O destroyer of the demons Bala and Vīra (34) Today at the conjunction of the moon night and the new-moon day I for my part came to lay hold of the sun. Meanwhile, approaching the sun, and Rāhu seized it all at once.' (35)

स राहोर्वचनं श्रुत्वा रामवः सम्भ्रमाचतः । उत्पत्तासनं हित्वा उद्वहन् काञ्चनीं खड्गम् ॥ ३६ ॥
ततः कैलासकूटस्थं चतुर्दन्तं मदस्रवम् । मृत्तारधारिणं प्राशुं स्वर्णघट्टादुहसिनम् ॥ ३७ ॥
इन्द्रः करीन्द्रमारुह्य राहुं कृत्वा पुरस्सरम् । प्रायाद् यथाभयत् सूर्यः सहनेन हनुमता ॥ ३८ ॥

"Leaving his seat on hearing the grievance of Rāhu, Indra, full of awe, sprang on his feet, holding up his gold necklace. (36) Mounting Airāvata (the king of elephants), who was tall like a peak of Mount Kailāsa, was distinguished by four tusks, (nay) who

(being in heat) was exuding temp juice, was richly decorated, and uttering a horse-laugh in the form of the ringing of a gold bell, and placed Rāhu before him. Indra marched to the spot where the sun-god was w. the yonder Hanumān. (37-38)

अथातिरभसेनागाद् राहुस्तुज्य वासवम् । अनेन च ॥ वै दृष्टः प्रधाव्यश्लोकूटवत् ॥ ३९ ॥
ततः सूर्यं समुत्सृज्य राहुं फलमवेक्ष्य च । उत्पत्ता पुनर्व्यामं ग्रहीतुं सिंहाकमुतम् ॥ ४० ॥
उत्सृज्याकमिमं राम प्रधावन्तं प्रपंगमम् । अवेक्ष्यैव परावृत्तो मुखरोपः पराङ्मुखः ॥ ४१ ॥
इन्द्रमाशंसमानस्तु आतारं सिंहाकमुतः । इन्द्र इन्द्रेति संश्रान्तमुद्गुर्गुर्भायत ॥ ४२ ॥
राहोर्विरोधमानस्य प्रागेवालक्षितं स्वरम् । श्रुत्वेन्द्रोवाच सा भयैरहमेनं निदूये ॥ ४३ ॥
प्रेषयत् ततो दृष्ट्वा महत्तदिदमित्यपि । फलं तं हस्तिपञ्जानमभिदुद्राव मारुतिः ॥ ४४ ॥
तथास्य धावतो रूपभैरावतजिघृक्षया । मुहूर्तमभवद् घोरमिन्द्रान्योरपि भास्वरम् ॥ ४५ ॥
प्रयमाधावमानं न नातिक्रुद्धः यचोपतिः । हस्तान्तादतिमुक्तेन कुलिशेनाभ्यताडयत् ॥ ४६ ॥

"Meanwhile, leaving Indra behind, Rāhu advanced with great speed and he was actually seen by Hanumān running fast like a mountain-peak in motion. (39) Leaving the sun and visualizing Rāhu to be a fruit, Hanumān thereupon again bounded in the skies to take hold of the son of Sindhikā. (40) Clearly perceiving this monkey (Hanumān) run-

ing with all speed (towards him) leaving the sun alone, O Rāma, Rāhu, who had such huge proportions and of who the head (alone) remained, retraced his steps with his face turned in the opposite direction. (41) Looking forward to Indra as his protector, Rāhu (the son of Sindhikā) for his part repeatedly cried out in his terror 'Indra !' 'Indra !'

* We are told in VIII. ix. of Śrīmad Bhāgavata how the demon Rāhu had surreptitiously placed himself between the sun-god and the moon-god in the row of gods while nectar was being doled out to the latter by the Lord in the form of an enchanting damsel and the sun-god and the moon-god pointed this out to the Lord, who lopped off the head of the demon with his discus. The head, however, was immortalized by quaffing nectar and assails the sun-god and the moon-god, bearing enmity towards them (verses 24-26).

accordingly sought you as our shelter.
(55-56) (Pray) relieve this suffering

of ours caused by the obstruction of
wind, O allayer of suffering !

एतत् प्रजानां श्रुत्वा तु प्रजानायः प्रजापतिः ॥ ५७ ॥

कारणादिति चोक्त्वासौ प्रजाः पुनरभाषत । यस्मिंश्च कारणे वायुस्तुकोप च हरोप च ॥ ५८ ॥
प्रजाः शृणुष्व तत् सर्वं श्रोतव्यं चात्मनः धमम् । पुत्रस्तस्यामरेशेन इन्द्रेणाय निपातितः ॥ ५९ ॥
राहोर्वचनमास्याय ततः स कुपितोऽनिलः । अशरीरः शरीरेषु वायुश्चरति पालयन् ॥ ६० ॥
शरीरं हि विना वायुं समतां याति दारुभिः । वायुः प्राणः सुखं वायुर्वायुः सर्वमिदं जगत् ॥ ६१ ॥
वायुना सम्परित्यक्तं न सुखं विन्दते जगत् । अथैव च परित्यक्तं वायुना जगदायुषा ॥ ६२ ॥

अथैव ते निरुच्छ्वासाः काष्ठकुल्लोपमाः स्थिताः ।

तद् यामस्तत्र यन्नास्ते मारुतो रुक्प्रदो हि नः । मा विनाशं गमिष्याम अप्रलाद्यादितेः सुताः ॥ ६३ ॥

"Hearing this petition of the created beings, and saying, 'This has happened due to some reason', the lord of creation, the protector of (all) created beings, for his part continued as follows.—'Hear, O created beings, for what reason the wind-god got angry and held up his movement, all that deserves to be listened to by you and is justifiable too. In response to the appeal of Rāhu, the son of the wind-god has been struck down today by Indra, the ruler of gods, hence the said wind-god got angry. Going without a body, the wind-god moves in (all) bodies

preserving them. (57-60) Shorn the wind, a body attains similar to blocks of wood. Air is air is happiness, the air constitutes all this universe. (61) Entirely devoid of the air, the world does not attain happiness. The world has just now been forsaken by the wind, which is (very) life. (62) Being unable to breathe, (all) created beings are no better than the blocks of wood and walls. Therefore, we shall now proceed to that place where the wind-god, who is causing pain to us at present, let us not go to ruin by placating him. O sons of Aditi !"

ततः प्रजाभिः सहितः प्रजापतिः सदेवगन्धर्वभुजङ्गगुह्यकैः ।
जगाम तत्रासति यत्र मारुतः सुत सुरेन्द्राभिहतं प्रपद्य सः ॥ ६४ ॥
हतोऽङ्गवैश्वानरराक्षनप्रभं सुतं तदोत्सङ्गतं सदागतेः ।
चक्षुर्मुण्डो वोक्ष्य कृपामयाकरोत् सदेवगन्धर्वश्रुतिपिशाशासकैः ॥ ६५ ॥

इत्यार्षे श्रीनद्रामायणे वाल्मीकीये आदिकाण्डे उत्तरकाण्डे पञ्चविंशः सर्गः ॥ ३५ ॥

"Accompanied by (all) created beings including gods, the Gandharvas (celestial musicians), serpents and Gubhyakas (Yakṣas), Brahmā (the lord of creation) thereupon moved to the place where the said wind-god sat, taking hold of his son who had been struck down by Indra. (64) Perceiving

at that time the son of the wind-god (who is perpetually in motion), radiating as the sun, fire and gold, in his arms Brahmā (the four-faced god) accompanied by Gandharvas, Rṣis (the sages) and of Vedic Mantras (the Mantras) of Vedic Mantras. Yakṣas and other including gods, thereupon immediately took pity on the child." (65)

Thus ends Canto Thirty-five in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

पट्विंशः सर्गः

Canto XXXVI

the bringing Hanuman back to life, Brahma and other gods grant boons of various kinds in his favour. The wind-god takes him to Anjana. Due to a cure pronounced on him by some Rsis, Hanuman remains unconscious of his might. Sri Rama permits Agastya and other sages to depart after requesting them to be present at the sacrifice to be performed by Him.

ॐ नमो ब्रह्मा वायुः पुत्रपद्विनः । निमुक्तं तं समादाय उत्तमौ धातुपुत्रः ॥ १ ॥
 सन्तोषोऽप्यनः । पादयोर्म्यनः । वायुस्त्रिरुपस्थाय वेधसे ॥ २ ॥
 १ । वेदविदा तेन सन्तोषमगन्तोमिना । वायुमुत्थाप्य हस्तेन शिशुं तं परिमुञ्चवान् ॥ ३ ॥
 २ । सोऽप्य सलीले पद्मजन्मना । जर्मिकं यथा सख्यं पुनर्जीवितमाप्सवान् ॥ ४ ॥
 ३ । ब्रह्मा माणो गन्धर्वादे मुदा । चत्वार सर्वभूतेषु मनिहृद यथा पुर ॥ ५ ॥
 ४ । रनिमुक्ताः प्रजा मुदिताऽभवन् । शीतवातरिनिमुक्ताः पशिन्य इव सामुज्जाः ॥ ६ ॥
 ५ । विधामा त्रिदशार्चिताः । उवाच देवता ब्रह्मा मास्तप्रियसम्पत् ॥ ७ ॥
 ६ । महेश्वरधनेश्वराः । जनतामपि वः सर्वं यक्षामि धूयतां हितम् ॥ ८ ॥
 ७ । तद् ददाम्य वरान् सर्वं मास्तस्मात्तु त्वये ॥ ९ ॥

the bringing Brahmā (the grandfather of the creation, which is evolved from the mind-born sons), the wind-god was tormented by the death of his child (in his arms). (1) He stood in front of the creator, and bowed submissively before the wind-god with swinging ear-rings and ornaments of gold, fell at Brahmā's feet. (2) Lifting up the child with his long, adorned hand. (3) Hanuman was sportingly by Brahmā (the lotus-born), and forthwith came back to life like a crop which has been watered. (4) Hanuman restored to life, constituting the vital force of the entire creation, began to circulate inwardly as the obstruction caused by the (all) those created beings

became joyful (again) like lakes spotted with lotus flowers when rid of cold winds. (6) Thereupon Brahmā, who is endowed with three pairs of divine properties (viz. glory and prowess, power and wealth, wisdom and dispassion), who appears in three forms (viz. Brahmā, Viṣṇu and Śiva), who has His abode in all the three worlds, and who is worshipped by (all) the gods (lit. those who pass through only three stages in life, viz. infancy, boyhood and prime of youth) spoke (as follows) to the gods with intent to oblige the wind-god—(7) 'O mighty Indra, Agni (the god of fire), Varuna (the god presiding over the waters), Lord Śiva (the Supreme Ruler) and Kubera (the god of riches) ! to you even though you know everything, I will tell you what is conducive to your good, (please) listen. (8) Your purpose shall be accomplished by this infant. Therefore, grant him boons all of you with a view to the appeasement of the wind-god.' (9)

ततः सहस्रनयनः प्रीतियुक्तः शुभाननः । कुरोक्षयमयीं मालामुत्क्षेप्येदं वचोऽब्रवीत् ॥ १० ॥
मत्करोत्वध्वज्रेण हनुरस्य यथा हतः । नाम्ना वै कपिशार्दूले भविता हनुमानिति ॥ ११ ॥
अहमस्य प्रशस्यामि परमं वरमद्भुतम् । इतः प्रवृत्तिं वज्रस्य ममावयो भविष्यति ॥ १२ ॥

"Taking off his wreath of lotus flowers (and placing it round the neck of Hanumân), Indra (the thousand-eyed god), who had a charming countenance, uttered the following words:—(10) 'Inasmuch as the chin of this infant was broken by the thunderbolt loosed from

my hand, this tiger among the monkeys will surely go by the name Hanumân. (11) I (hereby) grant the supreme and wonderful boon from this day onwards he will be invulnerable to my thunderbolt (12)

मार्तण्डस्त्वब्रवीत् तत्र भगवांस्तिमिरापहः । तेजसोऽस्य मदीयस्य ददामि शक्तिर्नां कलाम् ॥ १३ ॥
यदा च शास्त्राप्यच्येतुं शक्तिरस्य भविष्यति ।
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति । न चास्य भविता कश्चित् सदृशः शास्त्रदर्शने ॥ १४ ॥

"The glorious sun-god, the dispeller of darkness, for his part said on that occasion, 'I bestow upon him a hundredth part of my brilliance. (13) Again, when the ability to study the Śāstras (the various branches of

learning) appears in him, then I impart to him the knowledge of the Śāstras, whereby he will become a speaker. Nay, none shall vie with him in the knowledge of the Śāstras (14)

वदणश्च वरं प्रादात्तास्य मृत्युर्भविष्यति । वर्षाद्युतशतेनापि मत्प्रादादुदकादपि ॥ १५ ॥

"Nay, Varuna conferred (on him) the boon that his death will not occur even in millions of years from his mouth or from water either. (15)

यमो दण्डादवध्यत्वमरोगार्थं च दत्तवान् । वरं ददामि संतुष्टं भवितादं च संयुगे ॥ १६ ॥
गदेयं मामिका नैनं संयुगेषु यधिष्यति । इत्येवं धनुरः प्राह तदा ह्येराशिपिङ्गलः ॥ १७ ॥

"Yama granted (him) invulnerability to his rod and freedom from ailment. Then Kubera (the bestower of riches), who was brown of one eye, actually said, 'Highly pleased,

I grant (him) the boon that none of mine shall not cause death in conflicts and (further) vouchsafe (him) unweariness in war (16-17)

मत्तो मदानुष्ठानां च अवश्योऽयं भविष्यति । इत्येवं शंखरेणपि दत्तोऽस्य परमो वरः ॥ १८ ॥

"The supreme boon that 'This child shall be immune from death at my hands as well as from death caused by

My weapons' was bestowed on him. Lord Śamkara (the Bestower of happiness). (18)

विश्वकर्मा च हृष्टोऽयं राज्ञ्युत्तमं शिशुम् । शिलिना प्रवरः प्रादाद् वरमस्य महामतिः ॥ १९ ॥
मन्त्रानि च शस्त्रानि यानि दिव्यानि नानि च । तैरव्ययममरप्रतिरजोवी भविष्यति ॥ २० ॥

"Nay, beholding that infant, who vied with the rising sun, the highly intelligent Viśvakarmā, the foremost among the mechanics, granted him the following boon —

(19) 'Having acquired invulnerability, celestial weapons that have been for me as well as to those which are in my mind, he shall be long-lived.' (20)

hermitages). (30) Hanumân (who was endowed with extraordinary might) freely indulged in such pranks. Knowing that he had been rendered immune by Brahmâ (the source of happiness) from death caused by all kinds of curses pronounced by Brahmans, all those Râjas (seers of Vedic Mantras), put up with them because of the power derived from the boons. Even though prohibited by Kesari (Ahjanâ's husband and

Hanumân's foster-father) as well by the wind-god, the yonder monarch the son of Ahjanâ, for his continued to exceed the bounds propriety. Provoked to anger, eminent sages, born in the line of Bh and Angirâ (the mind-born sons of Brahmâ), who were (really speaking) neither enraged nor highly indignant thereupon cursed him (as follows) : Jewel among Raghus—

बाधते यत् समाश्रित्य

यत्नमस्मान् प्रव्रजाम् ॥ १४ ॥

तद् दीर्घकालं येत्तासि नास्माकं शापमोहितः ।

यदा ते स्मर्यते कीर्तिस्तदा ते वर्धते बलम् ॥ १५ ॥

'Bewitched by our imprecation, you will remain unconscious for a long time of the power, banking on which you

are harassing us. O monkey ! Your strength will grow when your glory brought back to your memory.' (31—

ततस्तु हततेजोऽपि महर्षिचनौजसा ।

एषोऽऽश्रमाणि तान्येव मृदुभावं गतोऽचरत् ॥ १६ ॥

"Deprived of (the knowledge of) his energy and vigour by the strength of the execration pronounced by the

eminent sages, Hanumân, for his part thereupon ranged over those hermitages in a placid mood. (38)

अथर्क्षरजसो नाम बालिसुग्रीवयोः पिता ।

सर्ववानरराजाऽऽसीत् तेजसा ह्य भास्करः ॥ १७ ॥

राज्यं चिरं कृत्वा धानराणां महेश्वरः ।

ततस्त्वर्क्षरजसो नाम कालधर्मेण योजितः ॥ १८ ॥

तस्मिन्नस्तमिते चाथ मन्त्रिभिर्मन्त्रकोविदैः ।

विज्ये पदे कृतो बाली सुग्रीवो बालिनः पदे ॥ १९ ॥

सुग्रीवेण समं स्वस्य अद्वैधं छिद्रयर्जितम् ।

आवाहयं सख्यमभवदन्तिलस्यारिना यथा ॥ २० ॥

एष शापयशादेव न वेद बलमात्मनः ।

बालिसुग्रीवयोर्वैरं यदा राम समुत्थितम् ॥ २१ ॥

न ह्येष राम सुग्रीवो भ्रात्र्यमाणोऽपि बालिना ।

देव जानाति न ह्येष बलमात्मनि महतिः ॥ २२ ॥

श्रुतिशापादुत्तमस्तदैव कपित्थतमः ।

सिंहः कुञ्जरश्चो वा आसितः सहितो रणे ॥ २३ ॥

"At that time, the father of Vâlî and Sugriva, Riksharajâ by name, who resembled the sun in splendour, was the ruler of all the monkeys. (37) Having ruled for a long time, that suzerain lord of the monkeys, Riksharajâ by name, for his part, was subjected to the natural law of Time. (38) He having met his death, Vâlî was forthwith installed in the position of his father and Sugriva in the position of Vâlî (the Crown prince) by his counsellors, who were expert in counsel. (39) From his very boyhood he developed with Sugriva an unwarying and unbroken friendship, similar to that

of the wind with fire. (40) By reason of that very curse, Hanumân was conscious of his might. When hostilities arose between Vâlî and Sugriva, Râma, neither the yonder Sugriva, while he was being forced to wander (from place to place). O Lord Râma, nor this son of the wind-god was not aware of the strength which existed in him. (41-42) Deprived of the knowledge of his own might by the curse (of the sages), Hanumân (the foremost of monkeys) remained standing by the side of Sugriva during that very period like a lion kept back by an elephant in the course of the latter's combat (with Vâlî).

सामर्थ्यात्प्रसिद्धिरस्य शीतमायुर्नवनवयसः ।

सन्निवृत्तानुसृतोऽप्येवैहिकमायुः ।

कोऽयमिहोऽस्मि

लोके ॥ ४४ ॥

अथै पुनर्नामस्यैव प्रसिद्धिः ।

मूर्धन्याः

प्रसिद्धाः

कपीन्द्रः ।

उद्विग्नमतिरिति

उपमा

प्रत्यय

महद्वारणमेषः ॥ ४५ ॥

मृत्युनामस्यैव मयायैव मयायैव

मिदमिति

वै

कपीन्द्रः ।

न ह्यस्य यश्चिन्तयति महद्वारणमिति

इत्येव

वेदादे

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श्रुत्वागस्त्यस्य कथितं रामः सौमित्रिवे च । विस्रयं परमं जम्बुवानरा राजसैः सह ॥ ५२ ॥
 अगस्त्यस्त्वब्रवीद् रामं सर्वमेतच्छ्रुतं त्वया । दृष्टः सम्भाषितश्चासि राम गच्छामहे वयम् ॥ ५३ ॥
 श्रुत्वेतद् राघवो वाक्यमगस्त्यस्योद्यतेजसः । प्राञ्जलिः प्रणतश्चापि मङ्गिर्मिदमब्रवीत् ॥ ५४ ॥

Hearing the tale of Agastya, Śrī Rāma as well as Lakṣmana, as also the monkeys along with the ogres experienced great wonder (52) Agastya for his part said to Śrī Rāma, "All this has been listened to by You. You have

(also) been seen and spoken to (by u O Rāma ! We (now) depart." (53) Hearing this statement of Agastya, formidable lustre, Śrī Rāma (a son of Raghu) submissively replied as follows with joined palms to the great sage :

अद्य मे देवतास्तुष्टाः पितरः प्रपितामहाः । युष्माकं दर्शनादेव नित्यं तुष्टाः सन्त्यथाः ॥ ५५ ॥
 विज्ञाप्यं तु ममैतद्धि यद् यदाभ्यागतस्तुहः । तद् भवद्भिर्मम कृते कर्तव्यमनुरुपया ॥ ५६ ॥
 पौरजानपदान् स्थाप्य स्वकार्येष्वहमागतः । कर्तुन्हं करिष्यामि प्रभावाद् भवता सताम् ॥ ५७ ॥
 सदस्या मम यशेषु भवन्तो नित्यमेव तु । भविष्यय महावीर्या ममानुमहाराष्ट्रिणः ॥ ५८ ॥
 अहं युष्मान् समाश्रित्य तपोनिर्धूतकल्मषान् । अनुग्रहीतः पितृभिर्भविष्यामि सुनिर्धूतः ॥ ५९ ॥
 तदाऽऽगन्तव्यमनिशं भवद्भिरिह संगतैः ।

"The gods, the (eternal) manes as well as the souls of My departed ancestors are pleased with Me today. (As for ourselves) we stand ever gratified with our kinsfolk through your very sight. (55) Here is something actually worth bringing to your notice. Seized with a longing, that which I submit (to you) must be carried out by you out of compassion for Me. (56) After appointing the citizens as well as the people of the countryside to their respective duties now that I have returned (from My exile in the forest),

I intend to perform sacrifices to the goodwill of you, saintly persons (57) Longing (as you do) to bless you, for your part, who are endued with extraordinary prowess (be asceticism), should constantly a superintending priests at My sacred performances. (58) Fully depending on you, who have shaken off (all) through asceticism, I shall be blessed My ancestors and feel exceedingly happy (59) You should (all) constantly be here in a body at that time (the sacrifice has commenced)."

अगस्त्यागच्छ तच्छ्रुत्वा

श्रुयः संशितव्रताः ॥ ६० ॥

एवमस्त्विति त श्रोत्र्य प्रभानुमुपचरन्तुः । एवमुक्त्वा गताः सर्वे श्रुपयस्ते यथागाम् ॥ ६१ ॥
 राघवश्च तमेवार्थं चिन्तयामास विस्मितः । ततोऽस्तं भारकरं याते विस्तृत्य श्रुपयानरान् ॥ ६२ ॥
 तंभानुमुपस्था विधियत् तदा नखरोत्तमः । प्रवृत्तार्था रज्यर्था ॥ गोऽन्तःपुरचरोऽभवत् ॥ ६३ ॥
 इत्यार्षे श्रीनद्रामायणे वाल्मीकीये अदिकाव्ये उत्तरकाण्डे पञ्चविंशः सर्गः ॥ ३६ ॥

Hearing the afore-said request and saying "Amen" to Him, the sages of rigid vows, the foremost of whom was Agastya, began to depart, Saying so, all the afore-said sages left as they came. (60-61) Śrī Rāma too pondered in amazement over that very subject (of

performing sacrifices). Having done the (assembled) kings and monkey the sun having set, and performed Sandhyā devotions with due ceremony, Rāma, the foremost of jewels among men, for His part retired into the gynaeceum when the night had set in. (62-63)

Thus ends Canto Thirty-six in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

मत्तविशः सर्गः

Canto XXXVII

Śrī Rāma sits in court with His courtiers.

मर्निने उ वाकुत्स्थे भर्मेण रिदितात्मनि । वकीता या निशा पूर्वा वीराणा हर्षरिषिनी ॥ १ ॥
 स्नां रज्ज्यां व्युद्ययां प्रानृपतिवेषराः । वन्दनः समुपतिष्ठन् गोम्या उपतिवेदमनि ॥ २ ॥
 ने त्वग्नितनः सर्वे किंनरा इव रिदिताः । तुष्टुतुष्टुपति वीर यगावत् समप्रहर्षिणः ॥ ३ ॥

Śrī Rāma (a reison of Kakutstha), understood the nature of the soul, and being understood the nature of the soul, he had been consecrated (on the throne of Ayas) in accordance with the prescribed the first night, which embraced the sight of the citizens (of Ayodhya), and the following morning the gentle

bands who were charged with the duty of waking the king assembled in the royal palace (2) Sweet-voiced and they were and trained (in the art of singing) like the Kinparas (celestial minstrels), they all, full of excessive joy, began duly to extol the heroic king as follows — (3)

वीर सौम्य प्रबुध्यस्व वीरव्याघ्रीतिवर्धन । जगद्धि सर्वं स्वपिति स्वपि मुले नराधिप ॥ ४ ॥
 विरमस्ते यथा विणो रूपं नैवाभिनेति । बुद्ध्या बृहस्पतेस्तुल्यः प्रजापतिमो ह्यसि ॥ ५ ॥
 एता ते पृथिवीतुल्या तेजसा भारद्वाजपमः । वेगस्ते वायुना तुल्यो गाम्भीर्यमुदधेरिव ॥ ६ ॥
 अमरम्यो यथा व्याणुधन्वे गोम्यावमीदृशम् । नेदशाः पार्थिवाः पूर्वं भविता नराधिप ॥ ७ ॥
 यथा त्वमपि दुर्धनो धर्मनित्यः प्रजाहितः । न त्वा जहाति कीर्तिश्च लम्बीश्च पुराणम् ॥ ८ ॥

श्रीश्च धर्मश्च वाकुत्स्थ त्वयि नित्यं प्रतिदिशौ ।

"Awake, O gentle hero, the enhancer the delight of mother Kausalyā ! lead the (whole) world remains asleep in sleep while you are asleep. O sovereign lord of men ! (4) Your prowess is like that of Lord Viṣṇu, and your comeliness is like that of the (twin-born) Aśvins (the physicians of gods) You are a compeer of Sage Bṛhaspati (the preceptor of gods) in intelligence and (in ruling over the people) You are the equal to Brāhmā (the lord of creation). (5) Your forbearance is (unshaken) like the earth, in glory you are a compeer of the sun. Your comeliness vies with the wind, while your

profundity is like that of the deep ocean (6) You are unshakable (in conflict) like Lord Śiva, such delightfulness as exists in you is found in the moon Kings such as you, never existed in the past nor will they be (hereafter) O sovereign lord of human beings ! (7) You are difficult to overpower in the true sense of the term, constant as you are in virtue and friendly to the people May, glory does not forsake you, much less fortune, O jewel among men ! (8) Fortune and piety are constantly established in you, O Rāma (a son of Kakutstha) !

एताश्चान्याश्च शत्रुना दन्दिनिः परितोऽस्मिन् ॥ ९ ॥
 संसर्गैर्दिव्यैर्बोधयन्ति स्म शत्रुना । सुतिनिः सुसम्पन्निः प्रबुद्धः सदा ॥ १० ॥
 न तदिराव शयनं पाण्डुगच्छादनाम्बुजम् । उक्तव्यो नगराजः सुनिर्दिष्टः सदा ॥ ११ ॥
 सुदृष्टिर्वा मरुत्मानः प्रह्लाः प्रह्लादो जगः । स्मरन्ति मन्त्रो मुनिवन्द्यः सदा ॥ १२ ॥
 ह्योदयः सुचिर्भूत्वा कपटे ह्यहमस्मिन् । देवस्य जगत्पुत्रः सुनिर्दिष्टः सदा ॥ १३ ॥

तत्र देवान् पितॄन् विप्रानर्चयित्वा यथाविधि । ब्राह्मकृष्णान्तरं रामो निर्जंगम जनैर्दृतः ॥ १४ ॥
उपतस्थुर्महात्मानो मन्त्रिणः सपुरोहिताः । वसिष्ठप्रमुखाः सर्वे दीप्यमाना इवाननयः ॥ १५ ॥
क्षत्रियाश्च महामानो नानाजनपदेश्वराः । रामस्थोपाविशन् पार्वे शक्रस्येव यथामराः ॥ १६ ॥
भरतो लक्ष्मणश्च शत्रुघ्नश्च महायशः । उपासांचकिरे दृष्ट्वा वेदास्त्रय इवावरम् ॥ १७ ॥
याताः प्राज्ञतयो भूत्वा किंकरा मुदिताननाः । मुदिता नाम पार्वस्या बहवः समुपाविशन् ॥ १८ ॥
वानराश्च महावीर्या विरातिः कामरूपिणः । सुग्रीवप्रमुखा राममुपागन्ते ग्रहीत्रयः ॥ १९ ॥
विभीषणश्च रक्षोभिश्चतुर्भिः परिवारितः । उपासते महात्मानं धनेशमिव मुख्यकः ॥ २० ॥
तथा निगमवृद्धाश्च कुलीना ये च मानवाः । शिरसा वन्द्य राजानमुपागन्ते विचक्षणः ॥ २१ ॥
तथा परिवृतो राजा श्रीमद्भिर्भूमिर्बहैः । राजमिश्च महावीर्यैर्वानरैश्च सपक्षमैः ॥ २२ ॥
यथा देवेश्वरो नित्यमृषिभिः समुपास्यते । अधिकस्तेन रूपेण सदृष्टाद्याद् विरोचते ॥ २३ ॥
तेषां समुपविष्टानां तास्ताः सुमधुराः कथाः । कथ्यन्ते धर्ममयुक्ताः पुराणशैर्महात्मभिः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये उत्तरकाण्डे सप्तविंशः सर्गः ॥ ३७ ॥

These and other sweet encomia too were chanted by the bards. (9) Panegyrists too woke up Śrī Rāma (a section of Raghu) by means of wonderful panegyrics. Śrī Rāma awoke while praises were being sung. (10) Quitting his well-known couch overspread with a bed covered by a white sheet, he got up as would Lord Nārāyaṇa, the Destroyer of sins, from His couch consisting of a serpent (Śeṣa). (11) Attendants in thousands bowing with joined palms brought water in shining ewers for the use of the high-souled monarch who had (just) risen. (12) Having bathed and getting (thus) purified and having propitiated the sacred fire (through oblations) in time, he repaired with quick steps to the holy temple of the Ikṣvākus. (13) Having duly worshipped there the gods, the manes and the Brahman, Śrī Rāma, surrounded by men, sought the interior of the outer chamber. (14) Like blazing fires, all the high-souled counsellors including priests, Vasīṣṭha being the foremost among them, presented themselves. (15) Magnanimous

Kṣatriyas, rulers of various parts of the country, sat at the side of Śrī Rāma even as gods would by Indra. (16) Like the three Vedas, (R̥gveda, Yajurveda and Sāmaveda), waiting upon a sacrificial performance, Bhīma Lakṣmana as also Śatruḡha of great renown waited, full of joy, on Śrī Rāma. (17) With joined palms and a cheerful countenance many a servant known by the (class) name of Mūdita walked and sat comfortably at his side. (18) Nay, endowed with great prowess and extraordinary strength the twenty monkeys*, Sugriva being the foremost among them, who were able to change their form at will, sat at the side of Śrī Rāma. (19) Like a Yakṣa attending on Kubera (the god of riches), Vibhīṣana, surrounded by four ogres (his ministers), waited on the high-souled Śrī Rāma. (20) Bowing with their heads bent low, angels, human beings too, who were superior in the knowledge of the Vedas and of noble descent also, likewise sat at his side. (21) The king was similarly surrounded

* Sugriva, Angada, Hanumaṇa, Jambavan, Sarpas, Tāra, Nila, Nala, Mainala, Devanila, Parikṣita, Śatākṣa, Gaudhamukha, Gaja, Gavākya, Gavaya, Dhūmra, Kambla and others are the names of the principal monkeys (and bears) present at Ayodhya at the time of the coronation of Rāma.

by glorious and eminent Rsis (seers of
Fate Mantras) as well as by kings
endowed with extraordinary prowess and
(the aforesaid) monkeys along with the
Rsis (22) (Just) as Indra (the ruler of
Heavens) is duly waited upon by Rsis every
day. Śrī Rāma shone brightly (even)

more than Indra (the thousand-eyed
god) in that (seemingly human) form.
(23) In their presence when they were
(all) comfortably seated, different stories,
exceedingly sweet and full of piety,
were recited by high-souled persons well-
versed in the Purāṇas.* (24)

*Thus ends Canto Thirty-seven in the Uttara Kāṇḍa of the glorious Rāmāyana
of Vālmīki, the work of a Rsi and the oldest epic.*

अष्टाविंशः सर्गः

Canto XXXVIII

Śrī Rāma grants leave to Kings Janaka, Yudhajit, Prataardana
and others to proceed to their respective dominions.

एवमालो महाबाहुरहन्यहनि राघवः । प्रक्षामत् सर्वसर्वाणि वीरजानपदेषु च ॥ १ ॥
ततः कतिपयाहःसु वैदेहे मिथिलाधिपम् । राघवः प्राञ्जन्निर्भृत्या वाक्यमेतदुवाच ह ॥ २ ॥
भवान् हि गतिरव्यया भवता पालिता धर्मम् । भवन्त्येवमेतन्मया रागो निर्गो मया ॥ ३ ॥
रत्नाकुशा च सर्वेषां मैथिलानां च सर्वशः । अनुत्थाः प्रीतयो राजन् मन्त्रधन्वपूरोगमाः ॥ ४ ॥
तद् भवान् स्वपुरं यातु रत्नान्यादाय पाथिव । भरतश्च सहायार्थं प्रदातुमाप्स्यति ॥ ५ ॥
स तथेति ततः कृत्या राघव वाक्यमब्रवीत् । प्रीतोऽसि भवता राजन् दर्शनेन नयेन च ॥ ६ ॥
वाक्येति ततः रत्नानि मर्त्ये सत्त्वितानि वै । दुहित्रे तान्यहं राजन् गर्वादेव ददामि वै ॥ ७ ॥

In this way the mighty-armed Śrī
Rāma (a son of Raghu) continued
from day to day to administer all the
affairs of the citizens as well as of the
people of the outlying districts. (1)
Then after some days Śrī Rāma with
joined palms addressed the following
submission to King Janaka (ruler of the
Vidaha territory) and the suzerain lord
of Mithilā, so the tradition goes—
(2) "You indeed are our immovable
support, we stand fostered by you. By
virtue of the formidable prowess (alone)
born of your austerities was Rāvana
killed by me (3) Bonds of affection
which have followed from a matrimonial
alliance and stand unequalled have

existed between all the Ikṣvākus (on
the one hand) and all the rulers of
Mithilā (on the other). O king ! (4)
Accepting the valuable presents (which
are being respectfully offered by me),
therefore, proceed you to your own city,
O king ! Bharata and (along with
him) Satragha too will follow at your
heels for escorting you." (5) Saying
'Amen', King Janaka thereupon made the
following reply to Śrī Rāma (a son
of Raghu)—"I feel gratified, O king,
with your sight and polity. (6) I for
my part hereby bestow all these valu-
able presents which have been actually
got together for my sake. O king on
my daughter (Eṃpress Sitā)." (7)

* Some editions of the Vālmīki-Rāmāyana have inserted between Canto XXVII and
XXXVIII five Cantos as interpolated detailing the descent of Vālī and Sugriva and the story of
Rāvaṇa's expedition to Śvetāshila (an abode of Lord Viṣṇu) as narrated by Sage Agastya. But
since mention is made of the departure of Agastya in the previous Canto, the insertion of these
Cantos at the end of Canto XXVII appeared to us unwarranted. We have therefore omitted
the said interpolated Cantos.

एवमुक्त्वा तु काकुत्स्थ जनको हृष्टमानयः । प्रययौ मिथिलां श्रीमांस्तमनुशय रावन् ॥ ८ ॥

Having spoken as above to Śrī Rāma, the glorious King Janaka (a scion of Kakutstha) and proceeded to Mithilā, delighted in mind. (8)

ततः प्रयति जनके, केकयं मातुलं प्रमुम् । राघवः प्राञ्जलिर्भूत्वा विनयाद् वाक्यमब्रवीत् ॥ ९ ॥
इदं राज्यमहं चैव भरतश्च सत्यमणः । आयत्तस्त्वं हि नो राजन् गतिश्च पुरुषार्थम् ॥ १० ॥
राजा हि वृद्धः संतर्प त्वदर्धमुपास्यति । तस्माद् गमनमद्यैव रोचते तव पार्थिव ॥ ११ ॥
लक्ष्मणेनानुयात्रेण पृष्ठोऽनुगमिष्यते । धनमादाय बहुलं रत्नानि विविधानि च ॥ १२ ॥
युधाजित् तु तथेत्याह गमनं प्रति राघव । रत्नानि च धनं चैव त्वय्येवाश्रयमस्तिवति ॥ १३ ॥
प्रदक्षिणं च राजान कृत्वा केकयवर्धनः । रामेण च कृतः पूर्वमभिवाद्य प्रदक्षिणम् ॥ १४ ॥
लक्ष्मणेन सहयिन प्रयातः केकयेश्वरः । हतेऽसुरे यथा वृत्रे विष्णुना सह घातवः ॥ १५ ॥

Janaka having departed, Śrī Rāma with joined palms submitted in all humility as follows to his maternal uncle, the Kekaya king (Yudhānt)— (9) "This kingdom (of Ayodhya), myself, as also Bharata and Śatughna, including Lakṣmana, are at your disposal, nay, you are our very mainstay, O king, a jewel among men ! (10) The king, being aged, will feel afflicted on your account, hence, O king, your leaving this very day (for your city) finds favour with me. (11) You will be followed by Lakṣmana marching at our heels, taking with him abundant wealth and precious stones of various kinds (for you)." (12) Yudhānt for

his part said, "Be it so !" with reference to his departure, adding, "O scion of Raghu, let the precious stones as well as the gold remain undecaying with you," (13) Nay, having walked clockwise (as a mark of respect) around the king (Śrī Rāma), the king of the Kekayas, who was (also) the promoter of the Kekayas, nay, who had already been circumambulated clockwise by Śrī Rāma after greeting him, departed with Lakṣmana as his escort, (even) as Indra did (for Amarāvati) on the demon Vṛtra having been killed, with Lord Viṣṇu (descended as his younger brother). (14-15) .

त विसृज्य ततो रामो वयस्यमकुतोभयम् । प्रतर्दनं काशिपतिं परिष्वज्येदमब्रवीत् ॥ १६ ॥
दक्षिणा भयता प्रीतिर्दक्षिणं मोहदं परम् । उद्योगश्च त्वया राजन् भरतेन कृतः सह ॥ १७ ॥
तद् भवानद्य कारोय पुरीं वाराणसीं व्रज । रमणीयां त्वया गुप्तां मुप्राकारां सुनोरणाम् ॥ १८ ॥
एतादुक्त्या चोत्थाय काकुत्स्थः परमावनात् । पर्वध्वजत धर्मोदमा निरन्तरमुदगाम् ॥ १९ ॥
विमन्त्रयामास तदा कौसल्याप्रीतिवर्धनः । राघवेण कृतानुष्ठः कारोयो ह्यकुतोभयः ॥ २० ॥
पारागर्गं ययौ तूष्णं राघवेण विमन्त्रितः । विसृज्य तं काशिपतिं विरतत पृथिवीक्षीन् ॥ २१ ॥
प्रदगन् राघवो वाक्यमुवाच मरुतश्चम् ।

Having sent him away and embraced his friend Pratardana, the ruler of Kāśī, who was a friend and who entertained no fear from any quarter, Śrī Rāma then spoke as follows (to him)—(16) "Endeavour was made by you in co-operation with Bharata (in my campaign with Rāvana*). O king, and affection and

* According to the commentaries on Śrīmad Valmiki-Rāmāyaṇa, help in some form was sent by Pratardana in co-operation with Bharata in the military operations of Śrī Rāma against Rāvana.

family was (thereby) shown by
K. (17) Therefore, O king of Kāśī,
may you lead to the enchanting city
of Vārāṇasī, which stands enclosed with
a wall provided with magnificent
gates and protected by you." (18)
Thus spoken as above, and rising from
his magnificent throne, Śrī Rāma (a scion
of Ikṣvāku), whose mind was set on
Kṛpā, tightly clasped Pratapana
who had clung to his bosom. (19)

Śrī Rāma (who enhanced the joy of
Kausalyā) then bid farewell to the
king of Kāśī. Permitted by Śrī Rāma
(a scion of Raghu), the ruler of Kāśī,
who actually entertained fear from none,
proceeded with all speed to Vārāṇasī
when sent off by Śrī Rāma. Having
sent away the said ruler of Kāśī, Śrī
Rāma laughingly spoke in sweet accents
as follows to the three hundred princes
(assembled there) -

भयतां प्रीतिरश्रया तेजसा परिरक्षिता ॥ २२ ॥

निनी नित्यं एतत् च भयतां तदा । युष्माकं चानुभावेन तेजसा च महात्मनाम् ॥ २३ ॥
ते हुरामा दुर्मुदी रावणो राक्षसाधमः । हेनुमाग्रमहं तत्र भयता तेजसा हनः ॥ २४ ॥
रावणो मयागो मुदे मनुष्यामात्यराक्षसः । भवन्तश्च समानीता मलेन महात्मना ॥ २५ ॥
हन्ता जनकराजस्य कामनात् तनया हताम् । उद्युक्तानां च सर्वेषां पार्थिवानां महात्मनाम् ॥ २६ ॥
पान्तेऽप्यतीतः सुमहान् गमन रोचशाम्यतः ।

"Your unflinching devotion to Me
has vindicated by your glory. (20-22)
Love is constant and truthfulness too
never exists invariably in you. Nay,
though the majesty and glory (alone)
of you exalted souls was the evil-minded
perverse Ravana, the vilest among
ogres, killed. I was a mere instru-
ment in encompassing his death. (Truly
saying) Ravana with his followers,
also his sons, ministers and kinsfolk,

was made short work of through your
glory alone. You too were called
together by the high-souled Bharata on
hearing of Sītā (the daughter of king
Janaka) having been borne away from
the forest. Nay, a pretty long time has
gone by while all of you high-souled
kings have been zealously active (all
these days in my interest) Hence I
deem it proper that you should
depart."

प्रयुचुस्त च राजानो हर्षेण महता वृत्ताः ॥ २७ ॥

दिष्टा त्वं विजयी राम स्वराज्येऽपि प्रतिष्ठितः । दिष्ट्या प्रत्याहता मीना दिष्ट्या युगुः पराजिताः ॥ २८ ॥
एष नः परमः वाय एषा नः प्रीतिरुत्तमा । यत् त्वां विजयित राम करारो ह्येषावत ॥ २९ ॥
एतत् स्वयमुपरतं च यदस्मात्स्वं प्रचलते । प्रसंगार्दं न जनैः प्रसूता वनमोहरीन् ॥ ३० ॥
आरुह्यमो गमिष्यामीति हृदिशो नः नदा भवान् । वीर्यमहं मनुष्योऽपि प्रयत्न मदन हतः ॥ ३१ ॥
सर्वेषां ते महापुत्र प्रीतिरस्माद्यु नित्यदा । यदमित्येन राजते हर्षेण परममिदम् ॥ ३२ ॥
केचुः प्राज्ञात्मनः सर्वे रावणं गमनेऽनुगः । पूजितोऽपि रामोऽनुमतेऽपि स्वहन् मरान् ॥ ३३ ॥

इत्यादि श्रीमद्भारतणे बह्वर्णनेऽपि अदिशत्ये उत्तरकण्ठे अर्चिनः सर्वः ॥ ३४ ॥

Nay, filled with great joy, the kings
answered him thus - (23-27) "By our
good luck, O Rāma, you have come out
victorious, and also stand secure in your
own sovereignty, by our good fortune
the has been recovered and, thank God,

the enemy has been vanquished. (28)
This was our highest ambition, and this
constitutes our greatest satisfaction, that
we see you having killed your enemy
and come out victorious. O Rāma !
(29) Nay, it is (30) proper for

the king said (to one another).
 (3) We were uselessly brought
 by Bharata (rather) too
 to the shores would have surely been
 in no time by the kings (had
 been summoned in time); there is
 about it (4) Protected by
 of arms of Śrī Rāma and
 we could have fought at
 on the other side of the sea
 the island of Lankā from
 (mainland) free from anxiety."
 (5) Saying these and other things
 to Bharata on the way, the kings
 turned to their respective dominions,
 of joy. (6) Duty reaching their
 well-known kingdom, which were
 "joyous and happy, with plentiful
 food and grains, self-contained and full
 of treasures, and (then) to their
 native cities, the aforesaid rulers
 men forthwith bestowed (on
 escorts accompanying them as
 representatives of Śrī Rāma) by way
 of many presents for the gratification
 in Rāma, valuable things of various

kinds, horses, vehicles, precious stones
 and elephants excited by passion, also
 excellent pieces of sandalwood and
 brilliant ornaments, gems, pearls and
 coral, nay, servant-maids richly endowed
 with comeliness, she-goats and sheep of
 different species and numerous chariots
 of every description (7-10) Taking the
 aforesaid valuable presents, Bharata as
 well as Lakṣmana and Śatrughna, who
 was endowed with extraordinary might,
 returned to their own city (Ayodhya).
 (11) Nay, reaching the delightful city
 of Ayodhya, the jewels among men
 handed these wonderful objects to Śrī
 Rāma. (12) Accepting all that, the
 high-souled Śrī Rāma, a scion of Raghu,
 full of joy, bestowed them on King
 Sugriva, who had done his duty (to
 Śrī Rāma), as well as on Vibhīṣana
 and on other monkeys and ogres,
 surrounded by whom He had scored a
 victory (over Rāvana). (13-14) All
 the aforesaid monkeys and ogres, who
 were endowed with extraordinary might,
 wore the precious stones bestowed (on
 them) by Śrī Rāma, on their heads
 as well as around their arms (15)

दुर्लभं च वृषतिरिक्षाकूष्मं महारथः । अद्भुतं च महाबाहुमद्भुतोऽप्ये वीर्यवान् ॥ १६ ॥
 कमलपत्राक्षः सुग्रीवमिदमब्रवीत् । अद्भुतस्ते सुपुत्रोऽप्य मन्त्रो वपुर्निगमनः ॥ १७ ॥
 सुग्रीवमन्त्रितो युक्तो मम चापि हिते रतो । अहंते विरिषां दुष्टां सन्तोषो वै हरीश्वर ॥ १८ ॥

Placing Hanūmān and Angada too
 in his lap, Śrī Rāma, the powerful king
 of the Ikavākas, a great car-warrior,
 whose eyes resembled the petals of a
 lotus, spoke as follows to Sugriva—"This
 Angada, your worthy son (nephew) and

your minister, the son of the wind-god,
 too, O Sugriva, the lord of monkeys, who
 have both remained engaged in giving
 counsel to you and have been devoted
 to My interests too, actually merit
 every kind of honour." (16-18)

रघुवक्ष्यमनुज्ज्वालाद् भूषणानि महापराः । ग वक्ष्ये महार्थानि तद्वद्वदमने ॥ १९ ॥
 धनं च महावीर्यान् राज्ञो मूषपरंभान् । नीतं नतं केनचित् कुतश्च न्यमदमन् ॥ २० ॥
 ह्येव पतनं वीरं मेढं द्विषिदमेव च । जम्बवन्तं मन्त्रं च विनां धुमन्तं च ॥ २१ ॥
 वीर्यवान् प्रजुहो च भगवं च महाबलम् । हरीश्वर दधिमुक्तमिदं च धुमन्तं ॥ २२ ॥
 मयि शरण्यं वक्ष्या नेवाभ्यामविर्षिषि । मुहुरी मे मन्त्रं च ह्येव च ॥ २३ ॥
 सुमनिरदृष्टमभारं द्युक्ताम् वानरान् । पतन्ते राज्ञ च मुहुरी मे मन्त्रं च ॥ २४ ॥
 पश्यन्त्या हरी तेभ्यो भूषणानि महार्थानि । वक्ष्यामि च महार्थानि तद्वद्वदमने ॥ २५ ॥

(31) And let your affection ever for us, O monarch !" Answered Śrī Rāma in the words "All right: all the kings, transported with joy ready to depart, said to Śrī Rāma (son of Raghu) with joined palms, "are leaving". Nay, honoured by Rāma, they (all) returned to their respective territories. (32-33)

—————

The princes send presents to Śrī Rama, who after accepting them distributes them to His friends, the monkeys, the bears and the ogres; and they all sojourn happily with Him.

१ प्रत्यय मतामानः पथितानो प्रष्टवन् । यजत्राजिभृदसौधैः कथयन्तो यमुपसम् ॥ १ ॥
 अथैद्विभो दि तत्रमन् गरातये यमुपायाः । भगवत्प्राप्तपानेराः प्रष्टवन्प्राप्तानाः ॥ २ ॥
 उचुषो च मदीयान् वादर्शयन्मन्त्रिणः । न राम रात्रौ युद्धे पश्यामः पुत्राः मित्रा ॥ ३ ॥
 भवेन यत्र पश्चात् समन्तीनां निरर्थम् ॥ दत्ता दि राक्षसाः क्षिप्रं पार्थिवैः शत्रुर्न भंशयः ॥ ४ ॥
 समस्तं वादुर्द्विभेन शशिना तन्मन्त्र्य च । सुप्र पारे यमुदस्य युधेर्मन्त्रितानराः ॥ ५ ॥
 तन्मन्त्र्य च यजत्रः कथयन् गदयताः । कथयन्, मयागमानि जमुर्द्विभंमन्त्रिणः ॥ ६ ॥
 मन्त्रिणं यजत्रं मुदयन् युधेर्मन्त्रिणं मुदयानि च । यमुदयनपञ्चानि युगाणि यमुपसम् ॥ ७ ॥
 यजत्रादिना ये रात्रौ यजन्ति विविधानराः । समस्तं प्रियदायामन्मन्त्रिणः युधे ददुः ॥ ८ ॥
 यजन्तं यजन्ति यजन्ति विविधानः मन्त्रेण यजन्तः । यजन्तानि च युगयन्ति विविधानरायजानि च ॥ ९ ॥
 यजन्तं यजन्तं यजन्तं यजन्तं यजन्तं । यजन्तं च विविधं यजन्तं विविधानं यदुः ॥ १० ॥
 यजन्तं यजन्तं यजन्तं यजन्तं यजन्तं । यजन्तं तन्मन्त्रिणं यजन्ति यजन्ति युगयन्तः ॥ ११ ॥
 यजन्तं यजन्तं यजन्तं यजन्तं यजन्तं । यजन्ति यजन्ति विविधं यजन्तं यजन्तं यजन्तं ॥ १२ ॥
 यजन्तं यजन्तं यजन्तं यजन्तं यजन्तं । यजन्तं यजन्ति विविधं यजन्तं यजन्तं यजन्तं ॥ १३ ॥
 यजन्तं यजन्तं यजन्तं यजन्तं यजन्तं । यजन्तं यजन्ति विविधं यजन्तं यजन्तं यजन्तं ॥ १४ ॥
 यजन्तं यजन्तं यजन्तं यजन्तं यजन्तं । यजन्तं यजन्ति विविधं यजन्तं यजन्तं यजन्तं ॥ १५ ॥

[illegible]

three said (to one another),
 " We have seen Śrī Rāma and Ravana
 face to face on the field of
 battle (3) We were uselessly brought
 here by Dharmata (rather) too
 late. The others would have surely been
 here in time by the kings (had
 they been summoned in time); there is
 doubt about it (4) Protected by
 the aid of arms of Śrī Rāma and
 Lakṣma we could have fought at
 once on the other side of the sea
 (being the island of Lanka from
 the mainland), free from anxiety."
 (5) Saying these and other things
 the rascals on the way, the kings
 returned to their respective dominions,
 full of joy. (6) Duty reaching their
 well-known kingdoms, which were
 prosperous and happy, with plentiful
 food and grains, self-contained and full
 of treasures, and (then) to their
 respective cities, the aforesaid rulers
 forthwith bestowed (on
 the escorts accompanying them as
 representatives of Śrī Rāma) by way
 of so many presents for the gratification
 of Śrī Rāma, valuable things of various

kinds, horses, vehicles, precious stones
 and elephants excited by passion, also
 excellent pieces of sandalwood and
 brilliant ornaments, gems, pearls and
 coral, nay, servant-maids richly endowed
 with comeliness, she-goats and sheep of
 different species and numerous chariots
 of every description (7-10) Taking the
 aforesaid valuable presents, Bharata as
 well as Lakṣmana and Śatrugṇa, who
 was endowed with extraordinary might,
 returned to their own city (Ayodhya).
 (11) Nay, reaching the delightful city
 of Ayodhya, the jewels among men
 handed those wonderful objects to Śrī
 Rāma. (12) Accepting all that, the
 high-souled Śrī Rāma, a scion of Raghu,
 full of joy, bestowed them on King
 Sugriva, who had done his duty (to
 Śrī Rāma), as well as on Vibhīṣana
 and on other monkeys and ogres,
 surrounded by whom He had scored a
 victory (over Ravana). (13-14) All
 the aforesaid monkeys and ogres, who
 were endowed with extraordinary might,
 wore the precious stones bestowed (on
 them) by Śrī Rāma, on their heads
 as well as around their arms (15)

निजं च वृत्तिरिक्षाकृषां महारथः । अन्नदं च महाबाहुमहातेज्यं वीर्यवान् ॥ १६ ॥
 वमलपत्राक्षः सुप्रवीमिदमवसीत् । अन्नदले सुपुत्रोऽयं मन्त्री कपरीनगमन ॥ १७ ॥
 सुवीर्यवान् युक्तो मम चापि दिते रत्नौ । अर्हते विविधां वृत्तं त्यक्तो वै हरीश्वर ॥ १८ ॥

Placing Hanūmān and Angada too
 in his lap, Śrī Rāma, the powerful king
 the Ikṣvāku, a great car-warrior,
 whose eyes resembled the petals of a
 lotus, spoke as follows to Sugriva — " This
 is Lakṣma, your worthy son (nephew) and

your minister, the son of the wind-god,
 too, O Sugriva, the lord of monkeys, who
 have both remained engaged in giving
 counsel to you and have been devoted
 to My interests too, actually merit
 every kind of honour." (16-18)

विश्वामित्रोऽप्युवाच । भूषणानि महारथाः । गवयश्च महार्थः । तद्वत्पुत्रस्तथा ॥ १९ ॥
 अन्धश्च महावीर्यवान् शस्त्रो मृषपरिहारः । जीले नरं केलिगं कुतश्च नृपसदृशम् ॥ २० ॥
 सुतेन पत्न्यं वीरं मेदं द्विविधमेव च । जगन्मनं तद्वत् च विनां भूषणेन च ॥ २१ ॥
 वीर्यवान् प्रवृत्तं च भगवंतं च महाबलम् । दरीनुषं दधिनुषमिन्द्रजित्त्वं च वृषात् ॥ २२ ॥
 सुतं हस्तजगतां बाबा नेत्राग्रमविवर्जितम् । सुहृदो मे भवन्त्यस्य हस्तिं च गजं च ॥ २३ ॥
 सुमनसस्तुष्टुभावं द्युमन्तम् । शस्त्राग्रीः । शस्त्रे शस्त्रं च सुहृदो भवन्तिः सुहृदो वै ॥ २४ ॥
 एतनुकां दरीं तेभ्यो भूषणानि दधामहे । वरुणं च महार्थं तद्वत् च नरं च ॥ २५ ॥

Saying so, and taking off ornaments of great value from His body, the illustrious one fastened them on the person of Angada and Hanumān. (19) Nay, sweetly accosting the foremost of His troop-commanders, who were (all) endowed with extraordinary prowess, viz., Nila, Nala, Kesari, Kumuda, Gandhamādana, Susena, Panasa, the valiant Mainda as well as Dwivida, Jāmbavān and Gavākṣa, Vinata and Dhūmra too, Balimukha and Prajangha, as well as the exceptionally mighty Sannāda, Darimukha, Dadhimukha and

the troop-commander Indrajānu in a tone, as though He would drink them with His eyes, and saying, "you are my friends, nay, My (other) self, as are My brothers. By you (alone) was delivered from misfortune, O dwellers in the woods ! Nay, King Sugriva, blessed because of you, the foremost among his friends," Śrī Rāma (a son of Raghu), the foremost of human beings, bestowed on them, according to their deserts, ornaments and diamonds of great value and embraced them (20-25)

ते पिवन्तः सुगन्धीनि मधूनि मधुपिङ्गलाः । मांसानि च सुमृष्टानि मूलानि च फलानि च ॥ २६ ॥
एवं तेषां निवसतां मामः साधो ययौ तदा । सुहृत्सिन्धु ते सर्वे रामभक्त्या च मेनिरे ॥ २७ ॥
रामोऽपि रेमे तैः सार्धं यानरेः कामरूपिभिः । राक्षसेश्च महावीरैश्चैश्वर्यैश्चैव महाबलैः ॥ २८ ॥
एवं तेषां ययौ मासो द्वितीयः विशिरः सुखम् । वानराणां प्रहृष्टानां राक्षसानां च सर्वशः ॥ २९ ॥
इक्ष्वाकुनगरे रम्ये परां प्रीतिमुपास्ताम् । रामस्य प्रीतिकर्तुणैः कालस्तेषां सुखं ययौ ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३१ ॥

The monkeys (who were reddish brown as honey) stayed there, quaffing fragrant honeys, and subsisting on royal dishes, roots and fruits. (26) More than a month elapsed on that occasion while they stayed (at Ayodhya) as aforesaid. Nay, because of their devotion to Śrī Rāma, they all felt it to be less than an hour. (27) Śrī Rāma too spent his time happily in the company of those aforesaid monkeys, who could change their form at will, as also

with the ogres, who were endowed with extraordinary prowess, as well as with bears who were exceptionally mighty. (28) In this way the second month (Phālguna) of the extreme cold season also passed happily with the monkeys and the ogres, who felt highly rejoiced in every way and enjoyed supreme gratification through the hospitality of Śrī Rāma. Their time passed merrily in the delightful city of the Ikṣvākus. (29-30)

Thus ends Canto Thirty-nine in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Śrī Rama sends back the monkeys, the bears and ogres to their respective abodes.

तदा स्त तेषां वधप्राप्तवानररक्षसाश्च । गगन्तु महानेत्राः सुश्रीमिदमन्वीर ॥ १ ॥

the aforesaid bear, monkeys endowed with extraordinary energy, as they adjourned with Him, spoke as follows to Sugriva —
 1. Rama for his part, who was (1)

एता मेव विविग्धा दुग्धया गुह्यमुदः । पालयतु सहामात्यै राज्यं निहतकृष्टकम् ॥ २ ॥
 मरुं च महाबाहो प्रीत्या परमया युतः । पश्य त्वं हनुमन्तं च नलं च गुह्यहाकृतम् ॥ ३ ॥
 शैलं शूरं वीरं तारं च पद्भिर्मां वरम् । कुमुदं चैव दुर्धनं नीलं चैव महाकृतम् ॥ ४ ॥
 ते राजानि चैव मेन्दं दिविदमेय च । गज गजशं गजवं शरभं च महाकृतम् ॥ ५ ॥
 हस्तिं च दुर्धनं जाम्बरवन्तं महाकृतम् । पश्य प्रीतिसमायुक्तो गन्धमादनमेव च ॥ ६ ॥
 शर्मं च सुनिनातं प्रवर्तं च मुपाटलम् । केसरिं शरभं शुभं राहूचूडं महाकृतम् ॥ ७ ॥
 ते मे मे मुह्यमानो मदर्थे त्यक्तजीविताः । पश्य त्वं प्रीतिसमुक्तो मा चैव विप्रियं कृष्याः ॥ ८ ॥

"Behold, O gentle one, to Kṣepindhā-
 cannot easily be assailed by
 gods and the demons (alike),
 rule with your ministers the
 all of whose enemies have
 exterminated. (2) Nay, regard
 with supreme affection, O mighty-
 one, Angada and Hanumān as
 the exceptionally mighty Nala.
 (3) Replete with love, cast your
 on your father-in-law, the heroic
 and Tārā, the foremost of
 the mighty, as well as on Kumuda,
 who is (so) difficult to assail as
 on Nila, who is endowed with
 extraordinary might, on the valiant

Śatabhī, as also on Mainda as
 well as on Dwivida, Gaṇa, Gavākṣa,
 Gavaya and the exceptionally mighty
 Śarabha, on the very mighty
 Jāmbavān, the king of bears, who is
 (so) difficult to assail, as also on
 Gaṇḍhamādana, and on the highly
 valiant Rṣabha and on the monkey
 Supātala, on Kesari, Śarabha, Śumbha
 and on the exceptionally mighty
 Śankhachūḍa. (4-7) (Nay) full of
 affection, cast your eyes on all
 the high-souled monkeys who risked
 their lives for My sake. Never
 do anything displeasing to them."
 (8)

एतस्या च सुमीयमाश्लिष्य च पुनः पुनः । विभीषणमुवाचाप रामो मधुराया विग ॥ ९ ॥
 हृदा प्रयापि धर्मेण परमहर्ष्यं यतो मम । पुरस्य राजानां च भार्यैश्च वत्स्य च ॥ १० ॥
 मा च बुद्धिमधमे त्वं कुर्या राजन् कथंचन । बुद्धिमन्तो हि राजानो भुवमन्तर्जिन मर्तिनाम् ॥ ११ ॥
 मा च नित्यरो राजन् सुमीयसहितस्त्वया । सततं च परस्य प्रीत्या गच्छ त्वं विगतदुःखः ॥ १२ ॥

Having spoken as aforesaid to
 Sugriva and embraced him again and
 again Śrī Rāma then spoke as follows
 to Vibhīṣana in a sweet tone —
 (9) "Behold, Lankā with righteousness,
 are held to be a knower of
 is right by Me, by the city
 of Lankā, by the ogres (as a
 whole) and by your (eldest) brother

Kubera (son of Vāśavān) (10) Nay,
 never set your mind in any case on
 unrighteousness. O king ! Protect kings
 do rule the earth fairly. (11)
 Nay, along with Sugriva I shall
 be constantly cherished in memory by
 you with supreme affection. O king !
 Depart yet free from anxiety."
 (12)

रामस्य भाषितं श्रुत्वा शृष्टवानराक्षसाः । साधुसाध्विति काकुत्स्थं प्रशंसन्तुः पुनः पुनः ॥ १३ ॥
तव बुद्धिर्महाबाहो वीर्यमद्भुतमेव च । मायुर्य परमं राम स्वयम्भोरिव नित्यदा ॥ १४ ॥

Hearing the speech of Śrī Rāma, the bears, monkeys and ogres repeatedly applauded Śrī Rāma (= scion of Kakutstha), saying: "Well said ! Excellent ॥ (13) Wonderful is Your

wisdom, O mighty-armed one, and prowess too. Your supreme genius (too), O Rāma, ever vies that of Brahmā (the self-born) (14)

तेषामेवं ब्रुवाणानां वानराणां च रक्षसाम् । हनुमान् प्रणतो भूत्वा राघवं वाक्यमब्रवीत् ॥ १५ ॥
स्नेहो मे परमो राज्ञस्त्वयि तिष्ठतु नित्यदा । भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु ॥ १६ ॥
यावद् रामरूपा वीर चरिष्यति महीतले । तावच्छरीरे यत्स्थन्तु प्राणा मम न संशयः ॥ १७ ॥
यच्चैतच्चरितं दिव्यं कथा ते रघुनन्दन । तन्ममाप्सरसो राम आवयेदुर्नरराम ॥ १८ ॥
तच्छ्रुत्वाहं ततो वीर तप चर्यामृत प्रभो । उत्कण्ठां तां हरिष्यामि मेघलेखामिवानिलः ॥ १९ ॥

Remaining inclined while the monkeys and ogres were speaking as aforesaid, Hanumān submitted as follows to Śrī Rāma:—(15) "May my supreme affection for You stand for ever, O king ! May my devotion be constant to You, O valiant prince ! Let not my love be diverted to anyone else. (16) May life continue in my body without doubt so long as Your story remains current on the surface of the earth, O

heroic Śrī Rāma ! (17) Let celestial nymphs, O Rāma, recount me, O jewel among the human beings that which passes as Your divine exploits, Your story, O delight of Raghus ! (18) Imbibing with me the nectar in the form of Your story, My heroic lord, I shall therefore (be able to) allay my longing (for Your sight) even as the wind disperses a line of clouds," (19)

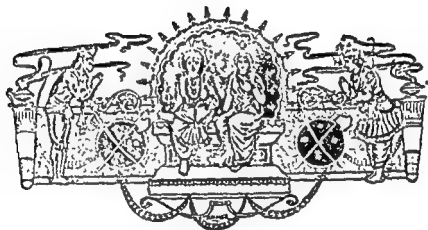
एषं मुक्ता गमसु हनुमन्ते वरामनात् । उत्थाय समन्त्रे स्नेहाद् वाक्यमोदुवाच ह ॥ २० ॥
एषमेव चरिष्येह मरिता नाय श्वासः । चरिष्यति कथा वारदेवां लोके च मामिरा ॥ २१ ॥
तारा ते मरिता वीरिः शरीरेऽप्यनरस्यदा । लोकादि वारत्वास्तनि तासु स्यास्तनि मे कथाः ॥ २२ ॥
एषैव चरितं मया प्रकृतं दाम्पत्यि मे करे । तेषस्नेहोदरागाया भवाम श्रुतिर्नो वरम् ॥ २३ ॥
महर्षे उवाच । कतु यद् अस्नेहस्य करे । नरः प्रयुज्यमानास्मान्मासति पापाम् ॥ २४ ॥

Rising from his excellent seat, Śrī Rāma hugged with affection Hanumān while he was submitting as above, and made the following reply as the tradition goes—(20) "He shall be, O prince of monkeys, there is no doubt about it. Your fame will endure and he too will continue in your body just as the story of Mine will be current in the world. (May) I shall with barely shade so long

as the worlds will last. (21-23) I would give up My life for every single service rendered by you here and I shall remain in debt to you for the rest of your services, O monkey ! (24) Let My obligation to you stand ! My heart (for ever), O monkey ! (Let there be no occasion for me to request your services) for one deserves to be requested (for services rendered) only when one is in straits." (25)

Hearing these exquisitely honeyed Śrī Rāma, the best of kings, be-
 words beautifully uttered by Bharata, thrilled with joy. (22)

*Thus ends Canto Fifty-one in the Uttara Kāṇḍa of the glorious Rāmāyaṇa
 of Vālmiki, the work of a Rṣi and the oldest epic.*



Editor's Apologia

As its predecessor this Special Number of the 'Kalyana-Kalpitaru' too went to its destination in two instalments instead of one. The cause for such an inordinate delay has been submitted before our readers in the last issue published in December, 1972. As announced there, the Special Number contains a translation of immediately only half of the Uttara Kanda (Cantos I to XII). God-will, the translation of the remaining half from XIII to CXI will come out in the next year's Special Number.

The Kāpda opens with the visit of the great Rishi headed by Sage Agastya to Rama's court where in answer to Rama's queries Sage Agastya gives an account of the descent from Sage Kubera, who by virtue of his severe austerities attains the position of the northern quarter of the world as a boon from Brahmā (the creator). He further receives the aerial car, Puspaka, from Brahmā at the instance of his father Hanuman himself in the island of Lanka to the south of India, which had been evacuated by the Rakṣasas, after their being defeated by Lord Viṣṇu as described hereafter. Defeated by

Bhagavan Viṣṇu fighting on the side of the gods, the Rakṣasas retreat into the subterranean region. This is followed by the birth from the loins of Sage Viśrava of Ravana and his brothers, who rise to incalculable eminence through severe austerities. At the instance of his father, Sage Viśrava, Kubera quits Lanka in favour of Ravana, who is crowned as the king of ogres in Lanka. Ravana takes to evil ways and on being rebuked by Kubera attacks and defeats him and seizes his renowned aerial car, Puspaka. Finding the movement of his car obstructed on his flight over Mount Kailāsa, the abode of Lord Śiva, he is at a loss to find out the cause, when the monkey-faced Nandīwara, an attendant of Lord Śiva, appears before him and asks him to turn back, adding that the mountain is inaccessible to all created beings. Disregarding his warning and denuding the monkey-faced god, Ravana laughs in scorn. Nandīwara thereupon tells him that a powerful race of monkeys will be born for the destruction of his own race. Ravana, however, does not waver from his resolve and tries to lift up Kailāsa, which shakes in consequence. Lord Śiva, however, prevents the attempt with His bow, thereby restoring the

arms of Ravana, who screams in pain, causing the three worlds to scream with terror. At the instance of his ministers, Ravana prays to Lord Siva for forgiveness, weeping and wailing for a thousand years. Lord Siva is at last pleased with him, frees his arms and names him as Ravana (in that he caused all the three worlds to cry in terror).

In the course of his peregrinations Ravana comes across a comely girl, Vedavati by name, and charmed by her lovely appearance woos her. Vedavati, however, declines his advances on which Ravana touches her on the hair. Thereupon the girl pulls out her hair and feeling polluted by his vile touch enters a fire, predicting that she would be reborn otherwise than in the ordinary course of generation for the destruction of Ravana. Reborn through a lotus she falls once more into the hands of Ravana, who casts her into the ocean. Reaching the land in a mysterious way, the girl finds her way to the sacrificial ground of King Janaka in Mithila and is discovered by the latter while the ground was being tilled for sacrificial purposes. This is followed by other evil exploits, conquests and molestations of gods as well as of heavenly girls and ladies by Ravana, as a result of which he receives curses.

In Cantos 35 and 36 we read an account of Hanuman, the beloved of

Sri Rama and the adored of all. Then follows a glimpse of Rama's court. In Canto 40 the book gives a touching send-off to monkey, bear and Rakshasa friends who had accompanied him to Ayodhya and in Canto 41 the Yuppaka is sent back to Kubera with honours.

It is only the limitless grace of Sri Rama that has enabled me to complete the translation of the above cantos even with a heart broken with the most painful bereavement of Sri Hanumanprasadji Poddar and a body already buried under a mass of heavy responsibilities, and now assailed by an obstinate and intriguing illness for the last few months.

Afraid of hurting their sentiments soaked in regard and affection for me, instead of thanking my colleagues for their ungrudging cooperation all along, I thank my stars for being provided with a batch of such devoted co-workers.

With these words I present this volume to my generous readers who have always overlooked my failings and faults and have ever reserved, in all seasons, a soft corner in their hearts for the 'Kalyana-Kalpitaru'.

Chimmanlal Goswami

November 30, 1973

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Man Proposes, God Disposes.

We had announced only in the last issue that the 'Kalyana-Kalpataru' confidently hopes to appear regularly every month from January, 1974. The present volume was to see the light in December, 1973.

But our editor, Sri C. L. Goswami, fell seriously ill in October, 1973 and is still bed-ridden. Consequently the work of the magazine was greatly hampered. We feel so sorry and ashamed in having kept our kind subscribers anxiously waiting for this Special volume so long as this. Let us hope they will excuse us again as ever before.

God-willing we now hope to enter the thirty-fourth year of its publication from March, 1974, the month which opens the door to the vernal season.

"If winter comes, can spring be far behind?"



Intending subscribers for the next year are hereby requested to renew their subscription at an early date and remit a sum of Rs. 5.00 by money order, as their present subscription will end with the December number.

If, for any reason, a subscriber wants to discontinue his or her membership, we humbly request the subscriber to inform us in time so as to save us the unnecessary trouble and expense in sending the March, 1974 number by V. P. P.

Manager—

The 'Kalyana-Kalpataru',

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